

OLD TESTAMENT THEOLOGY

OR

THE HISTORY OF HEBREW RELIGION

VOLUME II:

THE DEUTERONOMIC REFORMATION

IN

CENTURY VII. B.C.

BY

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To the Memory of
ELIZABETH CRAIGMILE DUFF,
MY FAITHFUL COMRADE AND COUNSELLOR.

PREFACE

IT will hardly be disputed that at least one half of our people, pastors, teachers, and parents, are ready and even desirous to use the results of the latest study of the Bible, and of Hebrew religious history.

Since, then, Christian people are largely moving forward, it is right that all who lead in religious culture should see at least some outline of the altered conception of Hebrew Religious History which the modern analysis leads to. With this conviction the writer published in 1891 his first volume *Old Testament Theology: or, The History of Hebrew Religion in the Eighth Century B.C.* For the kind reception of it by many readers in all churches the author owes and gives heartfelt thanks. Would that the work so kindly received had only been far more worthy. The unanimity of welcome was a strong call for further service in the same direction, for it meant surely that the want of a work on Old Testament Theology was widely felt.

One reviewer, who is the revered Nestor of Scottish work on the Old Testament, rebuked the writer as too much swayed by feeling. We should be glad to receive ere long a work on the subject of these volumes from that honoured hand itself! But while we wait, something must be done. And

reply may be made in one to that reviewer and to another, who is a prince among Hebraists of all lands and times, and who held that the former volume "perhaps preached too much." Our reply is that it takes much fire, and the very foolishness of preaching, to arouse interest in some minds in study of the Bible, even in that of the New Testament, and how much more in the study of the Old.

The fact is that men have been forbidden to criticise Scripture; they have been told it is not literature; of necessity, then, they have left the book unread and unopened. Even a fierce preaching is needed to break down this superstition.

The writer has chosen his method of work with another fact in view, which has been constantly rising up before him while for twenty-five years he has been instructing men in the task of preaching with especial use of the Old Testament. The writer has been also steadily at work himself in such preaching to many ordinary congregations about him, and has there seen the same fact. It is that the ordinary parent or teacher, or even the studious pastor, cannot make much practical use of such works as suit the strictly scholarly reader. The *Polychrome Bible* is a case in point: the scholarly workman can scarcely be without it, but the ordinary reader is bewildered by it. Again, he is helpless amid the array of references necessary to the student of say Second Isaiah, its analysis and date and meaning. Yet all the time that ordinary reader, teacher, preacher is probably convinced that the old view of the history of the Hebrews, which took Genesis, for example, as it stands, or the book of Ezra, or the titles of the Psalms for history, cannot be right, and ought not to be reproduced in teaching. Such a reader

is aware also that a great number of excellent Old Testament scholars, who are undoubtedly trustworthy, have left the old theory, have worked out carefully the various analyses, and have also constructed in their own minds the better view of history to which the analysis leads. Now such a person asks, and the host of such ordinary persons ask or long for, some full statement of this revised history. Therefore the writer seeks to give this in these two volumes, as he has been giving it to his classes, and also during the last few years in more public courses of lectures in many towns.

The former volume handled a period and material where there was little risk of exciting surprise over the results presented; but in this second period the case is different. In the study of the Reformation under Josiah in 622 B.C., and of the Deuteronomic document which guided that event, it speedily becomes quite plain that the book of Deuteronomy follows the Iahwist, and is based more largely still upon the Elohist. Therefore it is imperative that at the present stage of our study the reader be able to see clearly and fully just what we mean when we say "the Iahwist" or "the Elohist." Whoever will copy out consecutively the passages coloured red in the *Polychrome Bible* or in Bissell's *Genesis in Colours*, will get the Iahwist completely restored so far as he goes; and similarly he may restore for himself the Elohist. But that is a very long and also a perplexing task, because of transpositions that are necessary, and other difficulties arising from the peculiarities of the Hebrew text. Many will not venture on the experiment. Thus the documents will not be well known, and their character and bearing on history will not be recognised. To meet this difficulty Dr. B. W. Bacon

of Yale College published restored versions of P, J, and E, in his *Genesis of Genesis* and his *Triple Tradition of the Exodus*, which give the documents as far as the end of Deuteronomy. It has seemed to the present writer wise to present the Jahwist and the Elohist virtually complete as found in all the narrative books from Genesis to Kings. Only when the documents are given in such completeness can their character be seen and their origin be thoroughly studied.¹

The presentation of these restored documents has taken up a large part of this volume : and this has compelled the postponement of much of our discussion of the Reformation to a later date. This is not altogether a disadvantage ; for Deuteronomy is at present in the crucible of investigation. The work of Stade, of Stærck,² and of Steuernagel is making it probable that ere long scholars may to a large extent agree that the original copy of Deuteronomy, that which King Josiah found and used in 622 B.C., consisted of those passages in our present Deuteronomy in which the people are addressed as "you" ; and that the other passages where "thou" is used have been added by a later writer. Our compulsory delay in discussing this document will give more time for weighing this theory and this method for getting nearer to

¹ It will be noticed how complete and free from breaks the restored documents are. Very little conjecture has to be used for piecing together the portions marked out by the analysts. The editors left almost no part of either document unused, but pieced nearly all of each into the combined whole, following the customary method of oriental book editors. Here, then, in such completeness of these two documents, we have a valuable confirmation of the correctness of the analysts' work and method.

² Stærck's *Deuteronomium*, 1894 ; Steuernagel's *Rahmen*, 1894 ; *Entstehung*, 1896.

the mind and hand that first penned the important document and grasped its conception of centralisation.

The language of the versions here given of the Iahwist and the Elohist has been chosen with the object of reproducing, if possible, the very idiom and style of speech of the Hebrew documents. It is at times necessary to assert strongly that the original Old Testament was not written in English, or by men with English ideas or English needs. To help the reader to realise this is vital, even if the versions seem strange. We have tried to reproduce the tenseless nature of the Hebrew verb or other predicate, the peculiar method of emphasis and of expressing what we call relative clauses, and the mode of composition of words and expressions which is used instead of our genitive or possessive method of qualification of nouns. Hebrew names have been Englished in many cases, in order to express the vivid interest of the people in the significance of all things about them, whether places or persons: but the English given should be read with a note of query, for the meanings are often far from certain.¹

It is indeed well that the historical order brings us in this volume to a study of NAHUM and ZEPHANIAH. These two little books are among the finest in Hebrew literature; their form is beautiful, and their religious significance is great. Yet they are among the least known of the collection. It has been a peculiar pleasure to call attention to them.

Finally, I have again to record the unwearied, loving, and keen judgment and help of Rev. James Fotheringham, who

¹ All this has an interesting bearing on any theory of the use of the Old Testament and its value as an authority.

has read and criticised my proof-sheets. The Index is due to the devotion of a band of faithful helpers in my classroom and my home. These all know how they have sustained me.

A. D.

WORKS CONSULTED.

Reference is made on various pages to works used in aid of the author's own analysis and valuations: but there are many more than we have referred to. A few of the chief among them may be named here.

I. On Analysis of special Books:—

1. Genesis of Genesis, Bacon, 1891.
2. Genesis, by Ball in Polychrome Bible, 1898. (Heb. only.)
3. Genesis, in colours, by Bissell, 1892.
4. Genesis, in various type, by Kautzsch and Socin (German), 1888.
5. Exodus, The Triple Tradition of, by Bacon, 1894.
6. Exodus, The Book of the Covenant in, by Bæntsch, 1892.
7. Leviticus, by Driver and White, in Polychrome Bible (Heb. 1894 and Engl. 1898).
8. Numbers, in Bacon's "Triple Tradition," 1894.
9. Deuteronomy, in Bacon's "Triple Tradition," 1894.
10. Deuteronomy, by Stærck (German), 1894.
11. Deuteronomy, Rise of Law in, by Steuernagel (German), 1896.
12. Deuteronomy, Its Setting, by Steuernagel (German), 1894.
13. Joshua, by Bennet in Polychrome Bible (Heb. 1895 and Engl. 1899).
14. Joshua, i. to xii., by Albers, 1891.
15. Judges and Samuel, by Budde, 1890.

16. Judges, by Moore in Polychrome Bible (Engl.), 1899.
17. Samuel, by Budde in Polychrome Bible (Heb.), 1894.

II. The foundation of the analysis in general are the four great works:—

1. The Historical Books of the Old Testament (German), by Graf, 1866.
2. The Composition of the Hexateuch (German), by Wellhausen, 1885.
3. Prolegomena to the History of Israel, Wellhausen, 1883.
4. The Hexateuch, by Kuenen (Dutch), 1885; (English), 1886.

With these may fitly be associated:—

5. Introduction to the Hexateuch by Holzinger, 1893 (German), which furnishes complete tables of the Analysis as made by some half-dozen leading workmen.

There may be added:—

6. Introduction to the Literature of the Old Testament, by Driver, Edinburgh, 1891-1896. The analysis given here falls short. The writer does not carry to logical completion the process which he very ably begins.
7. The Documents of the Hexateuch by Addis, London, 1892, and 1896. Here also the Iahwist and the Elohist are not separated save to a comparatively limited extent.

III. Among Commentaries of the best sort are these:—

1. On Genesis, Delitzsch, 1887; and Dillmann, 1886 (German).
2. On Exodus to Joshua, Dillmann, 1886 (German).
3. On Deuteronomy, Driver, 1895.
4. On Judges, Moore, 1895.
5. On Samuel, Driver, 1890.
6. On Samuel, Wellhausen, 1871 (German).
7. On Nahum and Zephaniah, Wellhausen's "Shorter Prophets," 1892.

8. On Nahum and Zephaniah, in G. A. Smith's *Minor Prophets*.

IV. There are now several works on History, Political and Religious, based on analytical work:—

1. Guthe's *Outline of Hebrew and Jewish History* 1899 (German).
2. Kittel's *History of the Hebrews*, 1888, 1892 (German and English).
3. Stade's *History of the People of Israel*, 1881 (German).
4. Stade's *Rise of the People of Israel*, 1899 (German).
5. Wellhausen's *Jewish History*, 1895 (German and English).

V. On Theology, or History of the Religion:—

1. Bennet's *Handbook of Old Testament Theology*, 1896, is a fine but very brief exposition of certain points; but it is not an account of the development of the Religion from point to point.
2. Duhm's *Theology of the Prophets* remains the masterly pioneer work on historical Biblical Theology, 1875 (German).
3. Smend's *History of the Hebrew Religion*, 1893 (German), is very valuable, but it is not the study of *development* that is needed.

VI. A few important collateral or general works are:—

(A.) On Religion:—

1. W. Robertson Smith's *Religion of the Semites*, 1889, which is invaluable; indeed it is essential as a preliminary study.
2. Prof. Smith's *Marriage and Kinship in early Arabia*, 1885, a similar study.
3. Wellhausen's *Remains of Arab Heathenism*, 1887 (German). This does similar work for the one area alone. In 1889 further contributions followed.

(B.) G. A. Smith's *Historical Geography of the Holy Land*, 1894, is another indispensable aid.

(C.) G. Buchanan Gray's *Hebrew Proper Names*, 1896, discusses its topic as a help to discover the age when the various documents arose which severally contain the names.

(D.) 1. The *New Bible Dictionary*, edited by Dr. Hastings, 1898, 1899, was the first to begin to appear of the two great Thesaurus-works now being provided for the student. Both of these base their Old Testament work on the new analysis. The *New Bible Dictionary* lays down a rather subjective criterion for its judgments by purposing to use "no unaccepted idiosyncrasies."

2. The *Encyclopædia Biblica*, edited by Drs. T. K. Cheyne and J. S. Black, 1899, is the later of these two great works: it aims to be strictly historical.

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OLD TESTAMENT THEOLOGY.

PART I.

THE TIMES AND THE EVENTS (700-600 B.C.).

CHAPTER I.

INTRODUCTORY.

§ 1. *A Story of Life.*

THE record of the Reformation in the time of Josiah is a fine illustration of the story of life. For life is always new, while its story is essentially old. Each individual age that comes into being is different from all the ages that have been; the new replaces the old, feeds upon it, and even in some sense annihilates what was before. The older life attains its immortality indeed, in some part, by becoming the material which the new spirit and character control and inspire. Life is thus ever new. And the story of life is the record of the ceaseless appearance of new individuals that exist and flourish by the sacrifice of those who have lived and toiled before. The new follow the old, and having stored their harvest of food for other lives, having discovered their stores of newer conceptions, they too enter into the assembly of the past with silent gladness of satisfaction. The hall where they rest is the bosom of the great Spirit who wrought them, and there forever they are beheld with joy by that

Abiding-Soul. He worked out His plan through them. He works it out still in their sight; and onward still He will ever unfold Life according to His changeless process. It is He who gives Life, new Life even through death; He bids the former things pass away into the substance of the new. The story of Life has always essentially the same greatness; for it is the unceasing record of the way of the Author of all Life. He is one, and changeless in this ceaseless Creation, which is History.

Such was the story of the Reformation which we are to observe. Such was the story of Isaiah's faith in Zion after the earlier yearnings and hopes of patriarchs, princes, and prophets, as a former volume said. But that faith of Isaiah and all the society which he represents was to pass away in the process of giving birth to another society and faith. A writer was perhaps ready even in Isaiah's day to draft a scheme that was really implied in Isaiah's plan, but which of necessity went far beyond that. A century passed away, and a devout young chieftain, at first quite unaware of an elaborate plan that lay ready near him, was made ready through the course of Providence to enlarge the hidden scheme into a national charter. A few years passed on, and the prince put the new faith to a severe test: the test cost Josiah his life, but it lifted the people far on towards a new conception of the world, of themselves, and of the nature of life. And now the day drew on when bitterest death overwhelmed the nation, to fit them for a wonderful resurrection, to wit, for the rise to the new faith recorded in Isaiah xl. to lv., which has been truly called, "the greatest miracle on record."

All the while that the nation thus progressed in life, the seers were wrestling in soul with the troubles and the follies of their fellows, or they hastened out to the market-places to proclaim their counsels, always declaring that their God had

given them their thoughts. Some may have affirmed this heartlessly, trafficking thus on the faith of their hearers; but others verily believed it. As we read the words of faith of those genuine seers, so far as we have them in our hands to-day, we shall find in their experience a story of life just such as has been briefly indicated above. Two of these men, Nahum and Zephaniah, saw dangers which threatened to engulf their people, and they cried out their fear in strong words; but in each case we may say that their words were fulfilled while seeming to pass into non-fulfilment. The dangers that were feared did not really come, but the people were deeply moved by the warnings and turned earnestly to reformation; thus the prophecies averted and cut off evils of even a deeper sort than the warnings had described. The opinions of these prophets passed away, but the people rose to better ideals than even the teachers sometimes had. After the two men now named had gone, there arose Jeremiah, a greater far than they; almost the greatest of all Hebrews. His earlier work might be called the embodied spirit of the reformation. But his very conviction of the need of reform led him later on to a sense of the worthlessness of any reform that meant only mere form. He went forward to a proclamation of this new gospel even at the cost of dearest treasures, almost at the cost of life itself. In years later still, men rallied round him again, when they had come at last to see what he had so long foreseen; but as they gathered to him, he went forward from them again, from the joy of applause, and from the life that consists in others' approval. Forward he stepped as unto death itself, sinking all his past attainment in the deep foundation of a still newer doctrine, and one still more disliked. Finally he passed away into darkness, with no record of his latest words, with no tomb raised over his ashes: thus he entered, in the most real sense, into the fellowship of all the prophets. As he passed away,

so have passed many great teachers, most of the inspired men, most men of God. They have died to live an utterly new life, their very death unknown, blotted out, and no man left able to say that this or that spot of earth had once been for them the place of a theophany. True life always dies, and lives on by dying. Death is the seal which God sets graciously on true life, and it bears engraved on it His own features, encircled by His word of Eternal love.

CHAPTER II.

THE CHRONOLOGY OF EVENTS.

§ 2. *Outline.*

THE great events of century vii. B.C. fall into five divisions : (i.) The time of Assyria's firmest supremacy ; (ii.) The coming of her fall after the Scythian invasion ; (iii.) Judah's hopes and plan for salvation ; (iv.) Her dream of power ; (v.) Her disillusion.

Or, in more complete characterisation, these periods are :—

(i.) The days when Assyria was at its climax of power, just before the accession of Josiah to the rule of Judah in 640 B.C.

(ii.) The decline of Assyria which set in when Josiah's reign was still young, *i.e.*, soon after 640. From 630 to 610 disaster and demoralisation came on all the Euphrates-lands through invasions by hordes of Scythians, probably from Southern Russia and Tartary. The final fall of the Empire came about 609 to 606 B.C.

(iii.) Judah also was in sore anxiety for many a day because of these invaders. Amid the danger, the prophets became the guides to plans for safety, and long reflection culminated in the Josian or Deuteronomic Reformation which was made in 622 B.C.

(iv.) This new conscious grasp of life and order kindled bright dreams of power and mission, which ended in Josiah's attempt to arrest the march of the Egyptian monarch and

his forces toward the Euphrates, *circa* 609 B.C. Egypt hoped to seize the dying Asshur's power. That hope was to be frustrated, but not by Josiah: he fell at the battle by Har Megiddon (the hill of Trooping), which the Apocalypticist of the New Testament calls "Ar-mageddon."

(v.) Judah had a bitter awakening. Blow fell on blow: her story for the next twenty years was one of loss, of adversity and sorrow. Her king Josiah was beaten and slain by Egypt. His sons proved themselves unworthy. The little kingdom was enslaved by the Emperor of Babylon, whose new empire had itself been but recently in subjection to Assyria, but was now almost mistress of the world. The vassalage of the Hebrews was not enough for the new mistress; she led them in slave band after slave band to exile a thousand miles away from their beloved land. Finally their sacred city, their Zion which prophets had proclaimed and almost everyone had believed to be inviolable, too dear to Iahweh to be ever harmed, was razed to the ground, burned, and left desolate.

§ 3. *Assyria.*

We may now trace the events that are of importance for us in these divisions:

(I.) ASSYRIA'S GLORY.

(i.) Assyria's days of brightest glory came under the rule of Esarhaddon,¹ who reigned from 680 B.C., and under Assurbanipal (or Asur-bani-abal, *Σαρδανάπαλος*), crowned *circa* 673. The fame of these two, their wars and their majesty dimmed all the greatness of the Shalmanesers (or Salmanu-ussir), of Tiglathpileser (or Tukul-ti-abal-i-sarra), of Sargon (or

¹ Or, Assur-akh-iddinna, *cf.* Budge, *Hist. Esarhaddon*.

Sar-ukin) and of Sennacherib (or Sin-ahi-irib) of the previous century. There were revolts indeed in their days; but their conquering and re-conquering hosts marched fast and far till Babylon, Elam, Tyre, the distant Nile valley, and of course Manasseh, King of Judah, felt their terrible rod and bowed submissive.¹ Even the Cimmerian hordes from the far north came to record their respect for the great Esarhaddon.²

Was their visit of respect only the shaking of the leaves of the forest by the first breathing of the yet distant storm? Were these Cimmerians already beginning to be pressed hard by restless masses of people behind them, before whose avalanche-fury they soon after swept down for wild plunder on the Euphrates? The tempest was beginning. The mighty emperor received this kiss of the storm wind, unwitting of the hurricane that would soon rage across his own tomb.

Esarhaddon's skill is shown by his policy of transplanting the peoples whom he subdued, and mingling together men of various lands side by side in some new home.³ By such transplanting he silenced the inspirations that are breathed by home and sacred spots; and by the mingling of races he weakened the ties of kindred and nationality, and quietly nourished such discords as are sure to rise among aliens. A like clever policy the Romans used long afterwards to hold the later world in command; did they learn it by inheritance, or is it the instinctive method of the imperialist? In either case we remember also that in the long run this very policy, whether practised by Romans

¹ Duncker, *Hist. Ant.*, vol. ii. 277. Duncker gives constant reference to Ménant's collections of Inscriptions which, unhappily, I have not been able to see. Geo. Smith, *Eponym Canon*, and Whitehouse's Sayce, *C. I. and O. T.*, *passim*.

² Duncker, *Geschichte des Alterthums*, ii. 280.

³ 2 Kings xvii. 24 ff.; 2 Chron. xxxiii. 11-13.

or Assyrians, tended and was sure to tend to that acquaintance and regard and even love which gently spring between neighbour man and man. So the world becomes knit together and made brotherly: and mankind grows strong under the very policy which is meant for its enfeeblement and subjection by self-seeking, powerful men. In this strange way God makes selfishness itself bear fruit of brotherliness; and out of weakness He brings strength. Through Assyria's policy of transportation there was to spring up a faith in God's equal love for all men in all the ends of the earth.

The astute statesmanship of Esarhaddon is manifest in yet another of his methods. He took frequent care to honour the deities of peoples whom he conquered. He sent back to the Arabs the divine images which Sennacherib had carried off.¹

The Chronicler's story of Manasseh reports the restoration of that prince to his own country and his throne.² Such favour would seem to the Hebrew people an act of respect from the Assyrian emperor for the Hebrew deity Iahweh. The Chronicler's document is, of course, of very late origin, say three hundred years after Manasseh's day, and its basis may be a conception which arose long after Manasseh was gone; and yet there is not any strong reason for entirely discrediting the story. The Assyrian emperor may have posed as the friend of Iahweh and the chastiser of the King of Judah for his reaction against the generally accepted way of worship. Again we may read a record of still greater importance in this matter in the emperor's inscriptions, telling how, when he crowned himself Lord of Babylon, he built in strength and grandeur the temples and monuments of the Babylonian gods, those very deities whom the Babylonian people must have believed to be at dire enmity with the

¹ Duncker, ii. 282.

² 2 Chron. xxxiii. 13.

Assyrian conqueror.¹ In later generations Cyrus favoured the worship of the Hebrews in a like fashion, and centuries later the Ptolemies, Philadelphus and Euergetes, did the same. So the Romans could do on occasion for politic purpose, and statesmen of all times and empires who have followed the policy have been counted astute for their insight and ability to use the deep-seated prejudices and natural instincts of men as chains for yoking these men to the car of their own supremacy. Success comes always for a time to such selfish astuteness. But it is not such cold diplomacy which wins in the end; it is enthusiasm for ideas that commands respect in the long run even from opponents. Esarhaddon did not found an enduring policy; nor did Cyrus, nor the Ptolemies. Even the Roman rule has ceased. The devotion that endures for the ages is another than theirs.

§ 4. *Assyria and Egypt.*

It is the Egyptian campaigns of Esarhaddon which are of most interest to us in view of the task before us. After 673 B.C. his inscriptions begin to speak of Egypt; and upon the rocks of the Nahr-el-keleb, a little valley running up from the Mediterranean, just north of Beyrout, he carved his record of these campaigns, of his capture of Memphis and subjugation of Egypt.² The emperor even calls himself King of Egypt. A conquest in those days did not always mean a long subjugation. Egypt recovered soon, and another conquest followed within a few years, bringing with it the terrible fall of Thebes, which is to be a starting-point for our story of the Deuteronomic

¹ Duncker, ii. 279.

² G. Smith, *Ep. Can.*, 167 ff.; Duncker, ii. 282, who quotes Oppert, *Mém. de l'Acad.*, 1869; Budge, *Hist. Esarhaddon*, p. 6, see also pp. 109-129.

Reformation. Meanwhile, ere Thebes fell another event of much significance was taking place.

§ 5. *Esarhaddon and Assurbanipal.*

Esarhaddon placed his son on the throne beside him, or it may be said that he abdicated in favour of his son Assurbanipal (Sardanapalus) in 673 B.C. At the apparent summit of his power he virtually laid down his authority, and caused his son to be crowned and enthroned in his own presence and before all his court. What was moving this man of power to such steps? Were there motives and ideals higher than he had yet known rising upon his soul? We cannot but wonder; and although it be hard to say exactly, it is yet probable that religious influences worked strongly upon him. He was not old or feeble: he had ruled only ten years. Did he only hope to prevent jealousy in his son towards himself? In George Smith's¹ view the act was precautionary in view of the great danger of the expedition to Egypt, which that Assyriologist says was more serious than any already undertaken. Sennacherib had gone as far, and he had soon after been destroyed by his own son. Did Esarhaddon fear such a destruction, and was this all? Other monarchs have removed the possibly jealous heir. Was the great Assyrian a truer father than such a plan would imply, and did he look with fond expectation to the sight of the happiness of a gifted son? That would mean a depth of love in him, and an estimate in his soul of the great value of unseen affections, which all point toward a strongly religious character. Did he think of the pleasure of release from state management; and was he to be satisfied as a mere soldier of fortune and commander under his son? Would

¹ *Ep. Can.*, 163.

that quite satisfy him and explain his act? Was there asceticism in him, that morbid religiosity which shrinks from grappling with life, its callings and duties, and feebly fears to face them? And yet the ascetic's mistaking of God's real ways is an acknowledgment of the pressing in upon him of the forces and demands of the unseen. The ascetic does acknowledge God, although he disobeys Him; he is religious, although morbid. Esarhaddon lived in a religious age. His environment was powerfully religious. God was working very manifestly then, as He always is. Our study of Hebrew religion is simply and truly a tracing of one religion among many, one star amid a very infinity of stars near and far, filling the boundless Universe of God. In those Assyrian homes and palaces there were motives known and followed which are far mightier than the love of empires.

The son Assurbanipal became more powerful than his father had been. He reigned from 668 B.C. to 626, according to the Canon. Immediately on his accession to empire the war against Egypt went on more severely and farther away than ever. The forces marched south, far past Memphis; and great Thebes fell, as we read in the inscriptions.¹ The Egyptian prince who then defended Thebes, and who fell with the city, was Ur-da-mani, son-in-law and successor of a king Tirhakah; and the date of his overthrow was *circa* 664 B.C.² The prophet Nahum, as we shall presently see, refers to the fall of Thebes, which he calls No-Ammon, as an event still well known, thus probably fixing its date as not far before the Scythian invasion. This Egyptian campaign illustrates well the new emperor's wide sweep of conquest, and the utter fierceness of his destructions.

¹ Schrader, *Cun. Inscr. and O. T.*, i. 150.

² Schrader, *C. I. and O. T.*, ii. 152; Duncker, ii. 285.

§ 6. *Literary Life in Assyria and Judah.*

Judah was comparatively quiet during Assurbanipal's days. Manasseh grew very old, and died about 640 B.C. Amon his son reigned only two years; his son Josiah was made king at the very early age of eight, and his viziers seem to have been of a careless sort, not intent either on spiritual or political developments. Thus the great emperor's story, during its brilliant period at least, does not touch the affairs of Judah very manifestly. And yet the connection was very close. The policy of transportation of subjugated peoples went on, and the character of the inhabitants of Palestine must have been thus gradually much modified. Customs, ideas, traditions must have been transplanted and diffused; and whatever literature was produced in Palestine after this century or even during its years must have been to some extent influenced by the characteristics of the farther eastern lands of the Euphrates and Tigris valleys, and the Persian plains and mountains beyond.

This becomes more important when we read of the literary activity of Assurbanipal and his times. The reader of Schrader's valuable work¹ on the light thrown on the Old Testament books by cuneiform inscriptions must be struck by finding at once that the very first verses of Genesis are illuminated by those inscriptions. And the first inscription among those so used is from the library of this same Emperor Assurbanipal.² The emperor begins to seem like some modern royal patron of literature when we read these words in Duncker's story³: "In the ruin-mounds of Kouyunjik was found that mass of tablets which have been called the Library or Archives of Assurbanipal. To it we owe the Assyrian narratives of the Flood, and of Ishtar's descent

¹ Trans. by Whitehouse, 1885.

² Schrader, *C. I. and O. T.*, i. 1 ff.

³ Duncker, ii. 308.

into Hades, various Assyrian prayers, and the most valuable information concerning the religion of the East-Semites, also the lists of Governors and the Canon of Rulers. Above all, this library contains those bi-lingual documents wherein the cuneiform characters are explained by placing beside them first the phonetic values of the words and grammatical inflections of that long mysterious mode of writing, and then those of the Assyro-Babylonian speech. King Assurbanipal caused tablets of this and other sorts, which were already old in his time, to be copied out." The discovery of these was made by Sir A. H. Layard in the spring of 1850. His account, published in 1853, contains a passage of much interest, as it is the first record of the appearance of the precious library of the great emperor since it was buried in ruins in 609 B.C. Layard's narrative runs thus: "The chambers I am describing appear to have been a depository in the palace of Nineveh for such documents. To the height of a foot or more from the floor they were entirely filled with them; some entire, but the greater part broken into many fragments, probably by the falling in of the upper part of the building. They were of different sizes. The largest tablets were flat, and measured about 9 by $6\frac{1}{2}$ inches; the smaller were slightly convex, and some were not more than an inch long, with but one or two lines of writing. The cuneiform characters on most of them were singularly sharp and well defined, but so minute in some instances as to be almost illegible without a magnifying glass. These documents appear to be of various kinds. Many are historical records of wars, and distant expeditions undertaken by the Assyrians; some seem to be royal decrees, and are stamped with the name of a king, the son of Esarhaddon; others, again, divided into parallel columns by horizontal lines, contain lists of the gods, and probably a register of offerings made in their temples. On one Dr Hincks has detected a table

of the value of certain cuneiform letters, expressed by different alphabetical signs, according to various modes of using them; a most important discovery on another, apparently a list of the sacred days in each month; and on a third what seems to be a calendar."¹ The interesting story of the great emperor may be studied in George Smith's *History of Assurbanipal*, and to some extent in the various volumes of the Society of Archæology.² From these facts follow certain considerations of much importance to the history we have here in hand. The period of Assurbanipal was active in literary work, as well as in war and politics. Questions of cosmogony and the like were being studied in forms that are very much like those contained in the first chapter of the book of Genesis. On some of the subjects discussed at the time there were extant much earlier works in the same departments. Since for three generations, ending with that of Assurbanipal, there was much transplantation of peoples between Palestine and the Euphrates regions, there must have been much intercommunication of traditions and literary matter, and hence may have arisen the similarity between the Assyrian and Hebrew literatures. It becomes interesting to consider who were the originators and who the imitators in the case of each particular common narrative.

One chief result of our brief glance at Assyrian affairs is this: we were drawn to look in that direction because we are studying Hebrew religion, and the affairs of the Hebrews were touched at various points by those of the Assyrian. We turned to those Assyrians for additional light at the point which is at present of central interest to us, the point of reformation under Josiah; we find that in Assyria at this very time society up to its very highest rank was thoroughly interested in religious things, and in studious consideration

¹ Layard, *Nineveh and Babylon*, p. 345.

² *Records of the Past*, new series, vol. i. pp. 147, 148; 122-124.

of history, of literature, of social questions and of physical nature. The religious and historical interest among this great people at the time attract our attention most. Great libraries were being formed, rich in utterances of yearning for the Almighty. Men were hungry for some divine food, for any divine thinking, for gods, for God. In their search they were singularly like ourselves. We spend hours and days, years and lives, searching for records and readings of the religious and creative events of eighteen hundred years ago, and this search is touching as well as grand. Those Assyrians of 650 B.C. searched out and copied out records and readings that had been written almost eighteen hundred years before, from almost 2400 B.C., concerning the creative work of their gods. It was a grand task, and pathetic too. Again, to-day we grow more and more sure that there are possessions more valuable than gold or fame or imperial power. We find that an emperor of Assyria laid down his sceptre and crown in the mid-years of that seventh century B.C. for something else than gold and power. Our interest deepens into sense of fellowship. That which has led us to this discovery is the singular story of the religion of Judah, and we are finding a genuine religious relationship between Assyrian and Hebrew and ourselves. It is of deep moment to note that the Reformation under Josiah was an ascetic act, and that we find it standing alongside a great ascetic act in Assyria. We shall find again that from this time on a "document" became to the Hebrews the prime symbol of divine fellowship; literary aid was formally and henceforth permanently demanded by Hebrew religion. It will appear that now began a Hebrew sacred canon: the religious documents of that day are with us to this day as a "Bible." So, too, it was in Assyria: she wrote out at this time her religious beliefs, and they too are with us to this day through the singular preserving care of the Father of Providence.

The sum of these facts is this, that we look upon the little people of Judah, desiring to know what was the story of their religion, what the men were, what the souls were, what the thoughts were then and there; and we find we are looking out as through a narrow telescopic lens, upon a whole world of life, all closely akin to that we thought to know. Our interest in religion saves for us, not the religion of the Hebrews only, but that of a whole world of peoples round about them.

(II.) THE SCYTHIAN INVASION.

§ 7. *The Scythians and Assyria's Fall.*

Of the close of Assurbanipal's life we know little, for the chronological tables which he prepared begin to be obscure in the middle of his own reign. The recorders must have been disturbed in their task: we shall soon see one reason why. The name of one of his successors, and the story of some of his deeds and follies have long been known to history. Careful students are finding evidence that this man, Asur-idil-ili, was not the next to Assurbanipal, but the third in succession. The tale of the years of Assyria was, however, run out. She fell, and fell for ever, about the year 609 B.C., before the armies of Media, allied with those of Babylon. Babylon, recently Assyria's vassal, and in early days her mother-land, now became the world's queen for two generations. But these allies, and especially Media, had first to endure, for years, the same scourge which beat great Assyria until she lay broken, ready to be an easy victim to her vassal Babylonia and the allied Media.

The decline of the Assyrian power is more nearly still interwoven with the Hebrew religious story. We ask with amazement why this decline befel the great empire at the very time of its greatest power; and the answer explains at

the same time very much of the story of religious affairs in Judah.

We have felt a gust of a storm-wind, as it were, wafted to the Euphrates from Southern Russia. Great invasions soon followed; masses of men swarmed southward from the less comfortable regions lying to the north of the Black Sea, and eastward in Tartary. Such invasions and migrations have marked apparently all the periods of history from our own day to the remotest age. To-day the peasantry of Europe, of various tongues, harassed at home, wanders to the Atlantic and across it, seeking comfort, bread, freedom. A thousand years ago the forerunners of these peasants left their homes above the Black Sea, and cheered their wearying hearts by visions of dazzling Rome, its reputed wealth and power; which they thought all might surely share if they only went and dwelt beside the great city's walls. Those invaders of Italy were drawn westward by the glories before them; but as firmly were they pressed by forces behind them, for the far-off masses in Asia had heard of the western happiness too, and they pressed towards it, thus pressing forward before them the peoples who were in their way. And there are marks of migrations far older still, for are not the Celts of our most western shores children of eastern origins. Is not the whole Aryan people of Europe the fruit of mighty swarmings from the parent stock in east or west, repeated whenever their first home became too narrow?

Such a migration was that of the Scythians in the reign of Assurbanipal. The exact route of their wanderings must of course be obscure. Herodotus tells us several stories of their movements and deeds, and leaves us at the end in a maze almost darker than before. Naturally so, for he gathered his notes from all sources about him, and he reflects the confused impressions which the invaded peoples had as to who these invaders were, whence they came, and what they pur-

posed. Still, whatever was the whole path they followed, it seems not impossible to reduce the confusion in Herodotus sufficiently to find a rough trace of it. The importance for our present task of some knowledge of this path is considerable.

The substance, then, of the story seems to be as follows. A host of northern invaders pressed down upon the Cimmerian peoples¹ dwelling to the north of the Black Sea, and drove them southward from their home. At the same time Media, lying to the north-east of Assyria, was invaded by a host from the north, which was perhaps not of the same tribe that had invaded Cimmeria.² It seemed to Herodotus to be the same, and no doubt was in some senses the same, namely, in the time of its coming, in its northerly origin, and in the causes which drove it from the far north, or which attracted it southward. This attraction was probably, as suggested above, the comparatively great wealth which Assyrians, Egyptians, and other neighbours to the south possessed. Tidings of these possessions must have reached the far north and excited the ambition of the more poorly furnished folk there.

The invaders of Media were known by the name of Scythians. They came at an important juncture for Media; for, not long before, that country had been brought to political order, and to some power, under a ruler named Cyaxares (B.C. *circa* 640-30). Under Cyaxares the nation was just rising to considerable importance. They had revolted from the overlordship of Assyria, and had even attacked the royal city Nineveh. But now all this had to cease for a time. The Scythians overpowered Cyaxares, and poured over the mountains of Media to the Euphrates valley. There they shook Assyria to her foundations: they devoured her life, her

¹ See Budge's *Hist. Esarhaddon*, Gimirrai, pp. 4; 40 ff.

² Herod., Bks. i. 1, 7; ii. 5; and iv.; and see Rawlinson's *Herodot.*, vol. iii.; Duncker, ii. 332.

strength, her wealth. The great empire never recovered, but fell to absolute ruin ere many years were gone. It is difficult to tell just what were the dates of these events, and who was on the Assyrian throne at each point. The failing government did not maintain its system of archives and its Canon of chief officers in these days as it had done previously. We are not much aided by other sources either; and this is natural, for the time of such a convulsion as the fall of Assyria was a time of almost universal confusion. Herodotus tells us that the Scythians poured across Palestine towards Egypt: unsatisfied with their feasts of plunder in Assyria, they hastened on to the other great land of comfort and wealth. They must have travelled along the usual road, across Mesopotamia, or perhaps down the Tigris to Babylon, up the Euphrates valley, across to the Damascus regions, and down the coast of Palestine. We read¹ that they were persuaded by large payments to turn back without pillaging Egypt; but they harried the Philistine cities, notably Ashkelon, with its shrine, for which, Herodotus says, Aphrodite took vengeance. The remnant wandered on, either returning to their homes in the far north, or wasting away to nothing on the road.

They left Assyria shaken to the foundations. How long the Scythian invasion and demoralisation had lasted it is not possible to tell. Herodotus says their dominion lasted for twenty-eight years²: and adds that they were finally destroyed by the Median Cyaxares, who began to reign in 633 B.C. It is very certain that Cyaxares was freed from them, and able in alliance with Babylon to besiege Nineveh and destroy it by 609. It is also evident that these Scythians were not actually rulers at any time, but only a sort of nomadic warriors, or of hordes wandering in the civilised countries and keeping them in constant confusion. This confusion is

¹ Herod., i. 105. ² *Ibid.*, i. 106.

evidenced by the cessation of the Assyrian governmental records about the year 645 B.C. A cessation may have been caused in the first instance by Median invasions under Cyaxares; but the continuance of the disorder was due evidently to the Scythians. We know little more of the story of Assyria's rapid decline. Assurbanipal was followed successively by his son Asur-idil-ili, and by a second Esarhaddon¹ (Asur-acheddin, called also Sarakos), and by Sin-sar-iskun, under whom, in 609 B.C., the great city and the great empire fell for ever.

(III.) JUDAH'S FEARS AND HOPES.

§ 8. *The Scythians and Judah.*

It would be strange if such a series of catastrophes, overwhelming the ruling state in the world, had not affected Judah. We turn to the story of Judah's relation to these Scythian invaders. From the heights of the Judæan hills the wild hordes must have been seen. The near camp fires, the smoke of burning towns and homesteads rising black against the western sea-line must have caused great discomfort, fears, anxious questionings, and cries to God for help. There is no evidence that the little mountain state and its beloved capital Jerusalem were touched seriously by the invaders. Rather do we find the contrary: the narrators in the books of Kings living soon after this day have nothing whatever to say of any invasion. The passing by of large troops was common, for Philistia was the great highway from Asia and Europe to Africa, and so we do not expect the narrator to mention the mere migration. The name Scythian is never mentioned.

But two preachers describe the fierce strangers and their awful look, their ravages not far away; and they declare the

¹ *Rec. of Past*, iv., preface, p. xiii; Sayce.

word of Iahweh which the prophets read in their coming. These preachers were Nahum and Zephaniah; they were, as we may call them, "Forerunners of the Reformation."

§ 9. *The Forerunners of the Reformation.*

Let us note here the dates of the chief events in the story of those forerunners. Nahum gives us a double clue to the date of his life and work. He speaks of the fall of Thebes¹ as an awful and well-known calamity which should soon be equalled by the fall of Nineveh. That fall was expected long before its occurrence in 609 B.C., and Thebes had fallen in 660. In the midst then of the half century after Thebes fell Nahum must have preached and published his brief set of Oracles. It is brief, but the scenes it paints and threatens are among the most terrific in Hebrew literature. Nahum rises indeed in power of speech to the awfulness of the subject: he had a theme that might well inspire him. We shall read presently his description of the wild onslaught of the invaders; and scarcely any warriors save those savages from the far north would answer to his descriptions. We are warranted in thinking that it is the Scythians the prophet describes, and this is supported by the fact of their presence in the regions of Euphrates and Palestine between the years 640 and 610. Nahum's date is thus more nearly reached. When we consider the date of the Josian Reformation, *circa* 620, and give time, on the one hand, for the march of the hordes from Media towards Egypt; and when we observe, on the other hand, that Nahum's warning contains no hint of the Josian Reformation as already past, but rather the opposite, we reach the conclusion that he must have prophesied the Oracles we possess about the year 630 B.C.

Zephaniah's date must have been almost the same, only a

¹ See above, p. 11.

little later. The presence of the invaders in the near neighbourhood is suggested by the prophet's very definite naming of places attacked. He sees also evident prospect of a humble turning of Judah's people to the ways which, as the prophet believes, will save them. The dangers are nearer, so also is the reformation Zephaniah prophesied, we may say, between 630 and 620 B.C. The culmination of this anxiety was undoubtedly the well-known Reformation under Josiah in or about the year 622 B.C. The prince was but a boy of eight years when his father Amon was murdered, *circa* 641 B.C., and left the kingdom of Judah with no governor save this child.

§ 10. *The Reformation.*

Contrary to the traditional opinion the king must have been but poorly supported either politically or religiously. Ten years passed and Nahum sounded his terrible alarm. Judah was careless. Was not Assyria failing, and therefore was not Judah at liberty to be careless! Nearly ten years more passed: the Scythians were nearer and Zephaniah was moving Judah. Yet viziers and priests were leaving the Temple of God in a sorry plight. At last the king, grown to a man of twenty-six years, brought those priests and viziers to book, and commanded them to set the House of God in order. They might have done the needed work any time in those eighteen years, but they did not. They were certainly not godly men of the prophet's sort.

In the midst of the anxieties to which Nahum and Zephaniah point, the king ordered his viziers, one Shaphan, a scribe, and Hilkiah, the great priest (הַכֹּהֵן הַגָּדוֹל), at their own cost, to bring the sanctuary of Zion into order, no doubt for the purpose of seeking more earnestly for Iahweh's help in this time of trouble. We read the narrative in 2 Kings xxii., xxiii. While the work of cleansing was proceeding, there

was found among the, no doubt, manifold collections of strange treasures that had been brought to this sacred place a prophetic book of a remarkable nature. An examination of it alarmed the officers, and not less the king, to whom it was brought. It proved to contain directions and promises, and warnings in solemn prophetic words, sent of Iahweh for the ordering of the kingdom. It is called by the narrator in Kings a Book of Instruction, but we may note now that singularly neither the term "Instruction of Iahweh" nor "Instruction of Moses" is directly applied to it. This latter expression is used in an indirect way at the close of the story of Josiah's life. This strange document and its demands and sanctions were not submitted to the prophetic judgment of Nahum or Zephaniah, but to a somewhat peculiar and even repulsive woman regarded as a prophetess, whose oracle seems to have been lost. A solemn assembly of the nation was then called, when the book was read publicly; and at once it was made the basis of "a covenant before the Iahweh." There followed a complete formal reformation, to bring the state into conformity with the requirements of this book. A careful examination of the acts of reformation, and of the language recorded as used concerning these acts and concerning the book which was the basis of it, will show, without any uncertainty, that this book was none other than either our book of Deuteronomy, or at least the kernel of that document; or better, either chap. iv. 44 to chap. xxviii., or only chaps. xii.-xxvi., it may be only a part of that. We must make such an examination, later on, when the acts of reformation come to be studied in detail. Meantime it is sufficient to observe that the controlling principle of the reformation was that of centralisation of religious interests in Zion, and a close organisation of the state and its best strength around that point. Something like the faith of Isaiah was becoming the established religion and the people's hope of safety. The

book of Deuteronomy was well suited to aid in such a movement: it came from a heart that believed firmly that some such centralisation was Iahweh's ordained way of life for the nation.

§ 11. *The Origin of the Idea of Centralisation.*

The fuller discussion of the nature of Deuteronomy must come later on in our study, when we reach the sub-division entitled, "The Charter of the Reformation." Then we may hope to analyse the book, also to discover the various hands which have edited it, the various sources which have been used in making it such as it now is, and the actual kernel of it which Josiah possessed. This will certainly be an intricate piece of textual criticism, but without it we need not expect to learn who first suggested the idea of centralisation of worship. That question is a larger one than has been supposed. Even such analysts and students as have been most ready to depart from traditional opinions for the sake of discovering the actual facts and course of the story of the writers and the actors have held quite tenaciously to the theory that some unknown person in Judah had first been gifted with the idea about the time of Josiah's birth, say 650 B.C. And there has even been a strong leaning to the opinion that Josiah's "Great priest," Chilqiy-Iahu, conceived the idea, and then conceived also the plan of foisting his theory on his king and nation by means of a supposed discovery of a MS. commanding centralisation of worship. We shall presently examine this theory and its grounds: but we may at once state what seems to be far more reasonable and what our investigation has led us to think.

In brief it is this: the theory that Chilqiy-Iahu invented the plan originally and wrote the MS. employed is a mistake, and it is surely quite contrary to the evidence.

There was doubtless a tendency in Judah towards a plan of this sort; the Reformation could not have taken place unless the proposal had found minds ready for it. But this readiness of mind was a genuinely national readiness, and not the growth of a few years or a generation, but rather the outcome of the process of the centuries. The eighth century B.C. was pervaded with this tendency; and all Hebraism, including northern greater Israel as well as the southern little Judah, was on the way towards such a plan of centralisation. Moreover, the balance of probabilities lies well on the side of an origin of the original document in Israel, where the Shechem sanctuary lay, which was the central sanctuary of the Elohist, as it is the central point of all Palestine.¹ This explains the fact that the Deuteronomists mention Shechem as a great sanctuary, and that they never mention Zion, or hint at it in any remote way. It explains also the decidedly Elohist character of Deuteronomy. Such is the view we have been led to propose.²

§ 12. *Ratification of the New Theory.*

The manuscript volume or sheet which moved Josiah to his Reformation was found in the temple at Jerusalem, as we have seen, when that sanctuary was being set in better order than had recently prevailed, the danger from the Scythians having evidently roused prince and people to more than usual religious earnestness. In their distress they called upon Iahweh. And the gift of His Providence in that hour was this old prophet's book which they found lying unnoticed in their temple. Quite possibly, when Sargon

¹ See G. A. Smith, *Historical Geography of Palestine*, *passim*.

² It would be well to give here a brief sketch of the actual book of Deuteronomy, and to suggest a way towards discovery of its date, but the lack of space has compelled discussions of these points to be withheld for a later volume deferred.

ruined Samaria, a hundred years before, someone escaped to Jerusalem carrying the book either as a chance bit of saved wreckage or as a dearly-loved treasure. Was it the writer himself who fled and saved it? It was someone who let it come ultimately to the Zion temple and to the store-houses and library there; collectors of books were busy in those days, and even belonged to royal society. Were there other volumes in that temple-collection which the officers inspected for re-arrangement, and read with curiosity and anxiety? Quite probably there were many; among them, perhaps, the books of Amos, Isaiah, Micah, who had been amongst Judah's known writers; Hosea's little volume also may have been saved by some refugee from the north, the same friend of books it may be who saved Deuteronomy. Prophets and their words were not indeed in high esteem in Jerusalem, and especially were they not so among the priests in those days. So Jeremiah's experience shows us.

This story, that told of wondrous divine favour in the old Moab days, and that commanded the welding of all religion and affections round one central sanctuary, promising safety thereby,—this practical order came as the voice of genius and most wise counsel when invasion was on them, and panic unmanned them all at the thought of the barbarian camps only a few miles away. This self-denying ordinance, for such it certainly was, won the heart of officers, of king, and then of all the people as they gathered in representative assembly from the city, from every little town up and down the kingdom, to accept and ratify this new constitution. All who could reflect and vote heard and answered, "This book be our law, our divine charter for our state henceforth." The book proved itself to be a true prophet's vision according to its own prescribed test, for had not these terrible dangers come upon them—upon this people who had not performed hitherto the prescriptions of this book. So they pledged

themselves in solemn covenant to obey its counsels, to love them, to do them, and to teach them to their children. And at no little cost, nay, at great cost, they made complete reformation, and we might well say, they made a complete revolution of their religious methods in church, in state, and in every home.

§ 13. *Josiah's Religion.*

We have, therefore, in the book of Deuteronomy a picture of the state of mind concerning religion throughout the whole people at this date. This is a fact of much significance. In studying the previous prophets we have regarded their oracles as autographic records of the religious mind of those individual men. And those men were undoubtedly at the high-water mark of religious movement in their several periods. Yet we could never say that in those oracles we saw the religion of the people at the average level of character.

Now the case is different. We may be mistaken as to the date of the authorship of the book, but we can be in no mistake about the date of its national acceptance. Therefore in this acceptance we obtain evidence of the point at which the whole people had arrived. It is a special advantage of this fact that we are not deterred from careful historical use of the book of Deuteronomy by our simply conjectural conclusions as to the date of the author. Those conjectures help us, indeed, in discovering a tendency throughout all Hebraism, and notably in the northern kingdom, toward such a theory of centralisation. They all leave us, however, in some uncertainty as to the date when its writer lived during the two centuries between Elijah and Josiah, say 900 B.C. to 700 B.C.; but the Reformation of Josiah tells us unmistakably that the book of Deuteronomy represents the general religious principles of the kingdom of

Judah in *circa* 620 B.C. There need be no hesitation whatever in studying the book to find the exact record of these principles. Here we are in a field free from controversy. We see and can describe exactly the religion of Josiah.

§ 14. *Josiah's Bible.*

The book reveals more. It is based on the so-called "Jehovistic" elements of the previous books of the Pentateuch. Here again we may almost say we are on a field free from controversy. Conservative scholars, as well as others, do not hesitate to concede that in Genesis at least there are two fairly distinct elements, namely, that which begins in the opening chapter of that book, and is frequently called the "Elohistic" element, now more commonly the "Priestly" element, and again that which begins in the second chapter¹ with a different account of Creation, and is commonly called the Jehovistic element. Controversy does rise indeed over the question, whether that so-called Elohistic element is older than Deuteronomy or not, but that controversy need not be opened at present. On the other hand no one doubts that the Jehovistic element is of earlier origin than Deuteronomy; and we need have no hesitation in treating it as an earlier work, presupposed, and known and used by the author of the Deuteronomic document. The Jehovists' works must have been known to the Deuteronomist's contemporaries, and even better known by Josiah and his people. The ideas that underlie the Jehovistic works may be taken as the faiths of the people in general who gathered in Jerusalem at Josiah's summons to hear Deuteronomy read; and the Jehovists' mode of thought and method of presentation of their views of the story of their people may be taken as picturing to us very correctly

¹ Genesis ii. 4b.

the popular mode of religious conception which had been already reached by men in general in Judah when the Reformation took place. Thus, while we find material in Nahum and Zephaniah for presenting to ourselves the higher type of religious thought, and the grounds on which more thoughtful men desired and aided the Reformation; we have also in the Jehovistic records material for study of the religious condition of the people in general.

This does not exhaust our material for constructing our view of the events of the Reformation. We have a brief narrative in 2 Kings xxii., xxiii. of the actual Reformation or Revolution itself. This requires to be very cautiously used. It has been edited, and altered, and enlarged since the first writer issued it. It is not, indeed, a perfectly accurate record, but it is very valuable material for history.¹

We need not continue now this general sketch. Space forbids it. The rest of the chronological sketch outlined in § 2, namely sections iv. and v., must be reserved for another volume.

§ 15. *The Plan of Study.*

We may draw up the following scheme of our course of study:—

- I. The *Occasion* of the Reformation, as seen in NAHUM and ZEPHANIAH.
- II. The *Events* of the Reformation, as seen in 2 KINGS xxii. and xxiii., with 2 CHRON. xxxiv. and xxxv.

¹ The Jehovistic works include partly the Iahwists' narratives, and partly the early Elohist's treatises as these survive in the books from Genesis to Judges, and in Samuel and Kings. The student will find the work of analysis and reconstruction explained and partly accomplished in a number of recent works, e.g., Driver's *Introduction*, Bissell's *Genesis in Colours*, Addis's *Documents of the Hexateuch*, Bacon's *Genesis of Genesis*, and his *Triple Tradition of the Exodus*, and in the splendid *Polychrome Bible* now appearing both in Hebrew and in English.

- III. The *People* of the Reformation, as seen in the
IAHWISTIC and ELOHISTIC Documents running from
Genesis to Kings.
- IV. The *Charter* and the *Principles* of the Reformation,
as seen in DEUTERONOMY.
- V. The *Critic* of the Reformation, the Prophet JEREMIAH.
- VI. The *Sequel* of the Reformation, as seen in HABAKKUK
and perhaps in OBADIAH.

In this volume only I. and III. can be discussed. This is imperative, in order to give room to present, nearly complete, the works of the Iahwists and the Elohist.

PART II.

THE OCCASION OF THE REFORMATION AS SEEN IN NAHUM AND ZEPHANIAH.

CHAPTER I.

THE CONTENTS OF THEIR ORACLES.

SECTION I.—NAHUM'S BOOK.

§ 1. *Outline.*

THIS may be easily grasped as made up of five short oracle-songs:—

- (i.) One chants the character of Iahweh (chap. i. 1-7).
- (ii.) The second sings the certainty of His help (chap. i. 8-15).
- (iii.) Then follows a description of the savage invaders, probably the Russian and Tartar Scythians (chap. ii. 1-5).
- (iv.) Two war songs against Nineveh complete the book, viz. :—

(a) Chap. ii. 6-12. The picture of the sack of the great city.

(b) Chap. ii. 13-iii. 19. The cry of Iahweh against Nineveh.

This is in three stanzas, marked off by similar opening words in each.

- (a) Chap. ii. 13-iii. 4. "Behold me coming to thee!"

(β) Chap. iii. 5-12. "Behold me coming to thee!"

(γ) Chap. iii. 13-19. "Behold thy nation!"

§ 2. *Title and Introit. The God Iahweh-Qanna.*

(i.) Chap. i. 1-7: The title of the whole is doubly significant:

A heavy word for Nineveh to hear.

The record of what one saw who himself has found compassion.

The prophet's home, Elqosh, is some little spot long forgotten, but honourable for all time, for the thoughts on God which this man had there.

The first song chants alternately Iahweh's temper, His strength, and His sure trustworthiness.

Chap. i. 2-7. Our God is only Iahweh, do ye say?

Know also that He bears another name: "The ever jealous God,"¹

Vengeance hot and bitter hath He; bidding its time and restless.

Strong, aye, strong is He; He is the Storm God.

The sea and your great rivers shrink;

The corn, the vine, the forest hide, if He be angered.

The mountains fall: all earth and man start terrified

When He appears.

Who is to oppose Him!

Ah! it is well to have Him for covert: He never forgets those who trust in Him.

§ 3. *The Scythians: Scatterers.*

(ii.) Now say the mocking Assyrians, as it were: "Yes, a scourge is coming truly and surely: we shall see to that." The prophet chants a cheery reply:

Chap. i. 8-15. 'Tis not you that shall scourge and end all: it is He.

And you shall be like thorns on the fire, like drink to the thirsty, like chaff, all withered.

¹ Cf. Deut. v. 9.

The seer turns to cheer Judah :

No matter if they were many : they have all gone utterly away.
 Thy humbling at my hand is ended : I'll burst the yoke from off thee.
 Iahweh was jealous of His rivals, so He chastised thee.
 He will do Assyria away, even bury him : he is nothing.
 Look up now to thy sanctuaries, yonder on thy mountain-tops.
 These are the footprints of Iahweh.
 He has often startled thee : but now He comes saying, "All is well."
 Look up ! go, pray ! and give tokens of thy trust by feast and vow.
 The awful ruler shall walk here no more.

These words of Nahum have never been forgotten. Only a century later the Hebrew slaves in Babylon heard his fair song ring out again by their homes on the distant plains of Euphrates, to tell them how in their own land one had sung to them glad words of inspiration for their missionary task of making all the nations know Iahweh. And to-day, when we bid a man go preach God's good news to men, we chant to cheer him the same song of Nahum :

"How beautiful upon the mountains
 Are the feet of him that bringeth glad tidings."

O Nachchum, ever compassionate one : thou hast for ever found compassion !

§ 4. *Nineveh's Ruin.*

(iii.) Chap. ii. 1-5. We look now on a magnificent although awful scene. The invaders of Assyria are pictured as they rush upon the city, the ancient city of emperors. She faints and falls. Who are the invaders ? We say "the Seythians" ; but Nahum had no name for them, save "The Scatterers." They were no nation, that he had ever heard of ; they came from no land that he knew, save out of the gloomy north. He cries :

Look ! The Scatterers ! they swarm down on Assyria !
 Gather your strength, get some firmness in your loins.
 This is Iahweh's doing ! 'Tis He, Jacob's glory, who comes here.
 He had left us, but He returns to our sight, creating all these.

See their blood-red shields !
 Oh, the awful gleam of those scythed wheels.
 The chariot-poles rattle, they roar as they rush along,
 Through each narrow street,
 Across each market square,
 They flash like flying torches.

(iv.) Chap. ii. 6-12. And now Nahum suggests that surely strong Assyria could drive back all these hordes. But no; the lion's own den is to be robbed.

Where are the nobles that could lead and save ?
 They stumble as they flee towards the walls.
 All defence is broken down : the very palace is broken open.
 Now only slavery, awful, in a horrid, unknown land awaits the living.
 The maidens beat their breasts. They moan. They certainly must go.
 For no soldier stays to help at their bitter cry : all flee !
 See now the savage horde in glee, glutted with booty.
 Gold, silver, all delights and plenty of all.
 They revel, and fling to waste the wealthy surfeit.
 The plundered owners stand pale, tottering with fear ;
 Then quick they're red with shame and affront.
 Assyria was a lion's home : lioness and cub dwelt there.
 Aye, a lion is there now, ravening at his will.
 His lioness, and each cub, hath a fierce feast.

§ 5. *Iahweh's Triple Chant of Vengeance :*
Behold ! Behold ! Behold !

(v.) Chap. ii. 13-iii. 19. Now begins a wild song : it is Nahum's rendering of his conception of Iahweh singing His own dread Victory-chant over the coming fall of the enemies of His people. The song is in three stanzas, each marked by like opening words.

- (a) Chap. ii. 13- Behold Me reaching out towards thee, O Nineveh.
 iii. 4. I'll burn thee. I'll devour the very lions.
 Thou'lt rule no more. Thou'lt send thy Governors afar
 no more.

Ho ! Murderous one ! False one ! Selfish one !
 List to that coming clash of steel : see yonder flashing.
 Hear that sullen roar ! 'Tis chariots, 'tis horse.
 Ha ! these shall be stayed indeed, but only by the heaps
 of dead.
 Oh, thou irreverent, selfish one !
 Oh, thou superstitious, selfish one !
 Oh, thou wily seducer of nations from their gods !

- (b) Chap. iii. 5-12. Behold Me reaching out to thee, O Nineveh.
 I'll shame thee before all the earth ;
 I'll expose thee in utter failure before all nations ;
 I'll make thee disgusting.
 None shall help thee.
 Great Thebes had no help :
 The Nile guarded her all round, but that was no help
 against thy blows.
 Thou madest her children slaves : all her great and
 small became thy slaves.
 So thou too shalt fall : yea, worse ;
 Thou shalt be drunken, widowed, a runaway.
 Thou shalt be devoured, Ha ! thou ripe fruit.

- (c) Chap. iii. 13-19. Behold ! ——
 Already thou art a craven-heart, a coward, a slave.
 Draw the water, tread the clay ;
 Fire the bricks. Up with defence-walls.
 Thou art a very grasshopper for fear.
 Aye, as grasshoppers thy helpers and thy heaps of
 wealth shall fly away.
 Down in the Underworld's halls thy kings, thy people
 all, shall lie silent.
 There is no salvation for thee.
 Thy very slaves shall be troubled at thy fall ;
 Thy fall is for evermore.

§ 6. *The Author of this Oracle.*

So ends one of the strongest books in Hebrew literature, if it be one of the smallest. The man who made it was a master mind. He was a poet, although probably he never thought so, or that verses of his would go down to the ages,

as among their finest song. The little book is little known, but here and there is an old-fashioned, wise reader to be found who asks for it or sits pondering on the prophet's gentle name, and his strong mind, on his powerful estimate of his God, and on that God's possible terrific work. Such readers will wear solemn looks as they read of the Great Jealousy of Iahweh. Then the eye will moisten at the trusting whisper, "He knows who they be that trust Him," and so at the song of God's wondrous coming, "How beautiful are His feet upon the sanctuary hill-tops." Again the listener will start when the very verse sounds like the red wild host rushing along the plain: and the heart will beat hard for excitement as Nineveh is so suddenly and so awfully and so utterly wrecked. There will be a murmur of sadness, too, over the big grave, the deep dark Sheol, where the Assyrians all lie asleep for ever.

Nahum was perhaps a man of the north-Hebrew lands where the more cultured of the two kingdoms had been and ended sixty years gone by. This is suggested by his speech, which is peculiar, while it is so fine. We have only this little look into a great soul: and although he worked grandly indeed, yet as it was with his brother prophets, no man built a tomb for him. But his jewel lies in the King's Treasuries, imperishable.¹

SECTION II.—ZEPHANIAH'S BOOK.

§ 7. *The Outline.*

We turn to a work of like size with Nahum's, yet much different, and by a very different man. Some years may have passed between the appearance of the two: Nahum telling rather of the beginnings of the terror that the

¹ Ruskin, *Sesame and Lilies*, No. I.

Scythians caused, and of their ravages just impending or perhaps just past; while Zephaniah looks on the end of all the invasion as near, for the invaders have come south and are scouring about in the Palestine lands, or already leaving them. He expects indeed a terrible day. The great "Iahweh-Day" that Amos had talked of is, he thinks, close at hand. But he can pierce through the battle-cloud and see the future, blest with goodness, rest, and song. He is Zephaniah, Iahweh's secret, awful in deeds yet gracious too. The three chapters divide the book nearly in correct divisions, except that chap. iv. must be counted as two, or even three, distinct oracles. So we have

- (I.) Chap. i. 2-ii. 3. A warning of the coming devastation.
- (II.) Chap. ii. 4-15. The ruin all round, on the coast, on south, on east, on north.
- (III.) Chap. iii. 1-8. Special counsel for Jerusalem.
- (IV.) Chap. iii. 9-13. The ideal end.
- (V.) Chap. iii. 14-20. A glad song of trust: but this is possibly an appendix added by a devout reader of later time.

§ 8. *The Contents.*

The contents of these utterances more closely examined run as follows. First comes the title, noting the name and descent of the prophet; which tells that Zephaniah was an African, and yet may also have been of Hebrew princely family, for one ancestor, we read, was called Hezekiah. Of course it is possible that the title, rather long for its purpose, is the work of some later editor, and may be no good guide: yet it may give us correctly this note of kingly descent. The African mark on the origin of the man is sure to be genuine, for such would not be imputed to a Hebrew without good

reason. And this is a feature that moves one's heart. Some of the fairest gems of life have come from despised homes. So we turn to the oracles:

(I.) Chap. i. 2-ii. 3. Here seem to be three paragraphs:—

(1) Chap. i. 2-6. A warning of a catastrophe like the deluge of Noah. It is to destroy all living creatures with all wrongdoers. And a notable touch is added: "I will cut off Adham (אָדָם) from Adhamah (אֲדָמָה)," that is, the soil-dweller from the soil, or the creature of the dust from upon that dust. This conception here of the relation of man and earth is so singularly that of the second story of Creation, contained in Genesis ii. 4 onwards (see especially Gen. ii. 7), that one cannot but feel that the prophet moved in the same atmosphere as that poetic chronicler of Creation.¹ We shall find the fact to be of value later on.

§ 9. *Hoscan Traits.*

Zephaniah proceeds: The devastation is to clear away from Judah and Jerusalem all that remains of the Baal-religion, the religion that looked on God mostly as "the fertilizer." Hosea's hope is to be fulfilled (Hos. ii. 16) so far: this relation to Hosea is of much importance to us. And, says our prophet, those priests קְמָרִים (Kemarim), who belong to the old order where the sanctuaries are near every home and its minister is the well-known tribal friend and attendant, all shall be done away as well as the official priests כֹּהֲנִים (Kohanim) of the king and his capital.²

¹ It is plain that the author of Gen. i. 1-ii. 3 thinks in a different way. See especially chap. i. 27. Certainly the Hebrew reader must feel the difference more than one who reads the English only; yet even this latter version reveals it.

² קְמָרִים must be related in meaning to קָמַר = *yearned*, whose sense can be seen in Gen. xliii. 30; Joseph yearned over his brothers; 1 Kings iii. 26, the woman yearned over her babe; Hos. xi. 8, Iahweh yearned over Israel. The occurrence of קְמָרִים in 2 Kings xxiii. 5, where the record of the Reforma-

Zephaniah sees coming through this devastation some progress toward the establishment of Isaiah's doctrine of worship in Zion only: and thus our prophet is an evidence that there was a tendency among men like himself towards the Josian Reformation some time before it took place. The paragraph before us declares, in the same strain, that ruin is coming on them all, both on the Iahweh-worshippers and on the worshippers of any other god, or of none.

§ 10. *Amosian Traits: The Day of Iahweh.*

(2) Chap. i. 7-18. Now follows a solemn chant. It is the original *motif* of the dread Psalm of far later days,

“Dies iræ, dies illa,”

which we sing still, strange as it is we should do so, with the words:

“That day of wrath, that dreadful day.”

The very first of the Hebrew preachers whose words we have, the stern Amos, tells how in his day the expression יְהוָה יוֹם, “Iahweh's Day,” was a rather popular religious cry. The people seem to have thought that by-and-by a day or a time would come when they should have all their national desires gratified because their national deity, Iahweh, would have *His* day: He would prevail, and so, of course, should they. Amos read into the phrase another meaning, and he cried (Amos v. 18):

“Woe unto you that desire Iahweh's Day!

Wherefore would ye have Iahweh's Day?

It is darkness, and not light.”

tion says they were all finally destroyed, is not, of course, a contradiction of this. They were destroyed because they belonged to the old order, as we see from Hos. x. 5, where they mourn for the sanctuary and symbols of Samaria and Bethaven, or Bethel. Note again the evidence of relation between Zephaniah and Hosea, and so between the Deuteronomic movements and the life of northern Israel.

Farther on Amos describes a plague that shall well-nigh exterminate the people, and as one corpse-carrier, appalled at what he finds, is about to cry out for fear, his fellow whispers hoarsely, "Hush!" so that there may not be an invocation of the name and character of Iahweh. His character, Amos believes, will be destruction and not help.

Our prophet Zephaniah almost quotes Amos: catching up the old seer's tone and thought, he cries:

"Hush! Before Iahweh!
The Iahweh-Day is near,
A Day of holocaust it is."

Now follow three or more couplets, each opened by the formula:

"And in that Day."

These proclaim that

- (i.) vv. 8, 9: In that day all leaders, whether foreigners or Hebrews, shall be inspected.
- (ii.) vv. 10, 11: And in that day all round and in Jerusalem shall men howl for fear.
- (iii.) vv. 12, 13: And in that day all who mock the faith that Iahweh is a God who cares for ill or good . . . all they shall face a bitter test. And Amos's very words shall be fulfilled. Zephaniah quotes Am. v. 11, saying:

"Ye've planted vineyards, but ye'll drink no wine from them."

The new prophet surely knew the elder well.

The second stanza of the song rolls out in a blast of trumpet-monotones, with the same dread opening notes. Each sentence strikes the same wound again:

"That Day is near:

'Tis that Day's coming roar that brings all our terror:

That Day is wild:

That Day is cruel: it is ruin: it is darkness: it is thick gloom.

That Day is a trumpet-blast, a crash o'er all :
It is Iahweh's Day, and our Death,
For we have failed to be Iahweh's folk."

Now a dreadful word of Isaiah is sounded, "All is ended." In Isaiah x. 23 and xxviii. 22 stood the doom-ery, *קֵץ וְהָרָצָה*, "an end and a destruction," which Zephaniah recalls with his *קֵץ* here, ver. 18.

(3) Chap. ii. 1-3. The next paragraph of the oracle pleads that men be wise, and so prepare against the awful time. And the counsel is worded again almost in direct quotations from Amos:

"Seek ye Iahweh: seek ye firm righteousness. It may be ye shall be hidden." (See Amos v. 5, 14, 15.)

But now is added one thing that Amos did not say:

"Seek ye humility,—all ye earth's humble ones who have obeyed His decisions."

Amos had indeed spoken of these humble ones ('anawim) *עֲנָוִים* (Amos viii. 4), but not in this way, as we shall presently see.

§ 11. *The Scythians.*

(II.) Chap. ii. 4-15. The Second Oracle pictures the approaching ruin sweeping along the great road the sea-coast of the Mediterranean. Zephaniah says that the chief Philistine towns are to be desolated: he names them, beginning with the most southerly, Gaza, and proceeding in order northwards to Ashkelon, Ashdod, and Ekron. This is singular; for an invasion from the north would strike the towns in the very opposite order. Yet observe that he goes on to tell how the countries east of Jordan have mocked the Hebrews' misfortunes, and they too shall be invaded. Here again he first names Moab, which is the more southerly, and then Ammon, reaching away to the north. So, too, as he proceeds, he

sets the southerly Egypt first, and only last of all does he speak of the far northerly Assyria as sure to be sadly desolated. This is the more peculiar because Assyria had felt the terrible inroads first of all, and necessarily so. Why is this order followed by Zephaniah? Is it simply that he always names first the place that is nearest to him, then the more distant one, and gradually comes last to the farthest north? Is it a sign of his nature, as simpler than Nahum's? We are, then, all the richer, for we have views from two quite different points of view and sorts of men. We have the wider grasp, and also the smaller: we have the sublime oracles of Nahum, and we have also the gentle, devout, beautiful songs of Zephaniah. It is notable that Zephaniah's book is well adapted for devotional use. But possibly this order of Zephaniah's, a sort of reverse order at first sight, signifies that the Scythians were just then actually in the southern regions, and were turning back, and so of course would be expected to harry the northerly after the southern towns. That Zephaniah should not have written earlier is not strange. He lived in the south, and knew the invaders only when they had travelled thus far. This would mean that his descriptions were written almost on the spot and at the hour of the terrible blow.

(III.) Chap. iii. 1-8. Here begins again a special warning for Judah and Jerusalem. Zephaniah seems to speak of Zion as "redeemed": the wording is unusual, but, taking the whole chant and the whole chapter into account, there seems to be more safety for the city now than there had been. None the less is her morality low, and Zephaniah blames the three sorts of leaders.

"Chiefs and judges are greedy ;
Men who were inspired have grown indolent ;
Priests violate sacred things, they pervert instruction :
And in all this, it is Iahweh whom they reject."

Here is the high-water mark of the religion of Zephaniah ; to him Iahweh is essentially the good deity, whose inspiration gives love of righteousness ; to be bad is to reject Iahweh.

Thus far vv. 1-4 say this negatively, and now the prophet puts it directly and cries in vv. 5-8 :

“ Iahweh is the God of goodness :
 His inspiration gives love of righteousness.
 Morning after morning He makes justice sweet before us :
 He will not smile upon the shameful evil-doer.
 God hopes for good, and longs for us to love it.
 But since we will not, therefore He is jealous :
 And this it is that brings us all our trouble.”

The tone here may indicate that the days of acute suffering had passed, and there was time for reflection : the worst of the evils of the Scythian invasion were probably slowly passing away, and the invaders moving back northwards. This view of the date of the book is still more strongly suggested by the fine passage that now ends the whole, and sings of golden days at hand. There is, it is true, something about this final portion that seems hardly to fit the hand and mind that wrote the earlier parts ; perhaps the closing passage is a glad note attached by a later loving hand. If this be the case then we are not the poorer, for we have outpourings of faith and of God's own breathings from many hearts rather than from one. We have the voices of a great, wide fellowship rather than a cry from a saint standing all alone. The variety in tone does not, however, point decisively to a new voice in this last oracle.

§ 12. *Restoration and Goodness.*

(IV.) Chap. iii. 9-20. The Song of the Ideal End.

Let us give it in its own words. The first passage speaks out the faith in a sure restoration, although that be to a

humble land. Each passage is subdivided by the entrance of the formula, "In that day," vv. 11 and 16.

(1) vv. 9-10:

- (a) Verse 9. "For then I am going to give to nations a pure speech,
although it be an overturning for them :
That they may all speak in the name of Iahweh, to serve
Him with common zeal.

Verse 10. "Even from whatsoever lands may be beyond the rivers of
Africa :

A fragrant thing to me, even my scattered daughter-people¹
shall they bring as my offering.

- (β) Verse 11. "In that day thou (my daughter) shalt not blush for all thy
follies,

Wherewith thou hast crossed me :

For then I am going to make pass away from thy midst
thy proud jovial ones,

And thou wilt not be vain any more in my sacred hill.²

Verse 12. "And I'll cause to be left in thy midst

A people humble and feeble :

But they shall trust in Iahweh's name (that is, in His
character).

Verse 13. "When it is but a remnant of Israel,

Then they will not do what is bad,

They will not talk lies,

And a deceitful tongue shall not be in their mouth :

But even they (poor and feeble though they be)

Shall pasture, and lie down upon the sward

With no one there to cause a fear."

Now breaks out a song of joy because of all this, a shout
of safety in Iahweh's love and care.

(2) vv. 14-20 :

- (a) Verse 14. "Shout, O Zion-daughter ; make loud noise, O Jerusalem :
Rejoice, yea, be jovial, with thy whole mind, O Jerusalem-
daughter.

Verse 15. "Iahweh hath made the sentence on thee pass away, He
hath quite turned about thine enemy :

¹ Literally, "Daughter-of-scattering-mine," בְּתוּלַת־פִּזְיוֹן, cf. Davidson, *Heb. Gram.*, p. 46, § 19.

² Another illustration of the principle just described, הִרְיֵקָהּ, which is literally "Hill-of-devotion-mine."

Iahweh, who is in thy midst, is Israel's King ; thou art
not to fear evil any more.

(β) Verse 16. " In that day shall be said to Jerusalem, ' O, do not fear ' :
O Zion, let not thy hands hang down.

Verse 17. " The Warrior who shall bring help is Iahweh, thy God, who
is in the midst of thee :

He is going to joy o'er thee with very exultation ;
He is going to do altogether new things, in His love ;
He will be jubilant o'er thee, with a shout.

Verse 18. " 'Tis those who were driven away from the sacred tryst that
I have gathered ;

'Twas away from thee they were :
The burden on them was reproach.

Verse 19. " See, it is I who sent all that humbled thee,—at that time
(thou shalt see).

And I'll help her who is lame, and her who has got
driven away I'll gather back ;

I'll set them for a psalm, yes, for a name of note (or, a not-
able character) in all the land of their shame.

Verse 20. " It is at that time I'm to bring you,

Yea, in my time of gathering you :

For I'm going to make you a Psalm, and a name of note
(notable character) among the peoples of the land,

When I bring back your exiled ones to your very eyes.
Iahweh hath said it."

CHAPTER II.

THE RELIGIOUS IDEAS OF THE PROPHETS NAHUM AND ZEPHANIAH.

SECTION I.—THE THOUGHTS OF NAHUM.

§ 13. *Nahum's Origin.*

WE are fortunate in possessing two autographs from this period, and these two so unlike each other. We get our view of the period from two different standpoints slightly separated in time, but also through two minds of quite different sorts. So unlike are they that Nahum seems to be of quite different origin from Zephaniah. We cannot say whether his ancestry dwelt in the northern kingdom, that was gone long before his day. Yet quite possibly he belonged to some far northern region unlike Judah in traditions and associations. The ideals of Nahum are really an advance on those uttered even by Isaiah ; but he reaches them in his own way. He falls back on beliefs cherished long before Isaiah's time, and gains from these new inspiration and cheer in facing the newer creeds of his people and the new yearnings of his own soul.

§ 14. *Nahum's God.*

(I.) His idea of God is the most prominent feature of his book, and illustrates what has just been said.

(1) He counts Judah's God, Iahweh, as certainly the overlord, controlling all powers, and peoples, and events. Assyria is thoroughly under Iahweh, and has worked her plans for ill

or good entirely under Iahweh's supreme authority. "What imagine ye against Iahweh?" cries Nahum. He says to Assyria: "As for all that comes to pass it is He that is doing it," and not thou (i. 9). Then his three closing stanzas, each of which begins with the same refrain, or, rather, prelude, might have that prelude interpreted thus:

"Behold, O Assyria,

It is I, Iahweh, who am issuing against thee (אֶלֶּי אֵלֶּיךָ¹) the Divine forces thou knowest, and canst not turn away."

The little book is mostly an interpretation of that "Out-Reaching" or "Out-Flashing." For it tells how there is coming down from the darknesses and distances beyond the northern mountains an awful force that will destroy Assyria. The mountains are like a wall, but they can not defend Assyria; and the fierce hordes—we call them Scythians—will pour like a flood over the Euphrates plains, then far beyond over the Lebanons, and down the Mediterranean coast, terrifying even Ethiopia. And this, all this, is the work of Iahweh.

"The Scatterer hath gone up.

O watch the way : O knit thy strength together,

For Iahweh hath returned, with Jacob's glory."

This awful invasion is but the march of Judah's God. It is Iahweh who comes, in all this storm of death. Exult, O Israel (chap. ii. 2, 3), for all peoples, as well as Judah, are under Iahweh; for is not Assyria under Him? and Assyria is ruler of all others. The faith in Iahweh's overlordship rings out without a doubt.

§ 15. *Iahweh's Passion.*

(2) But overlordship is not enough: there is in Nahum's mind a conviction of something else in Iahweh far more true

¹ Literally, "Behold Me reaching out unto thee!"

to a soul's needs. He seems to strive to come up closer: he is not afraid to look face to face on God, and wrestles to grasp and tell a deeper joy than overlordship brings. His method of expressing this is to fall back on an older faith, which has been almost forgotten, and yet is easy to be understood. Iahweh, says he, was the Storm-God: and He is so still, and the Storm-God is certainly a passionate God. He has intense feeling. Our God has a mighty heart that burns with feeling. Nahum wants to get deeper than mere expressions of power. He would speak out his sense of the feelings of Iahweh, His emotion, even His personal excitement over things and men. The divine passion is very much to this prophet.

(a) So he chants of winds and the earthquake: these are the hot breath and the awful tread of God. Of old He was the Maker and the Lord of the rain, and of all that rain could bring both of evil and of good. The clouds that darkened the sky were the dust flung up by His feet and by His hosts that rushed along at His will. Men saw the cloud, and then they knew He was coming. So to-day, cries Nahum, the dashing of great waves, the drying away of our rivers is all caused by His treading on the sea and streams. There flash the lightnings; they are the gleam of His sword and spear. See, the tops of mountains are dashed off, and roll away down as in a molten stream to the plain. This is because He is planting His feet on the high places, whereon He may alight as He descends to earth. It is His anger's heat that burns in summer time the forests of Lebanon, the vines on Carmel, and the wheat fields of Bashan. When the elements rage, it is our God, Iahweh, who rages. Know then His awful anger; understand His heart.

(b) But this Rain-God is Life-Giver too! Is He not?

Our Fathers knew the cloud-capped mountain-tops where He descends to pour out the Living Rains.

We know them too.

These are the sacred places of His footsteps.

Of old men went up and worshipped and feared not.

Go ye and worship at those mountain sanctuaries. Bow before Him. Ye are His children: believe that His ancient devotion to His own abides ever true. Then look upon those mountains, and round those old sanctuaries ye shall hear messages of tenderest love. Gather round His high altars, and eat the sacred feast with trust towards Him, and ye shall indeed see His footprints. He steps gently toward you with assurances of His holiness which is devotion. As the rains fall gently on the hills, and make all green and glad, so shall Iahweh's love give you to hear words of health and peace. Then your cheeks shall glow with joy. Blessed are all they who trust in Him: Iahweh knoweth them. Look up to the places of prayer and praise upon the mountain-tops.

"Behold on the mountains the feet of One who giveth joy.

There is He who causeth peace to be spoken.

Dance, O Judah. Up to the old Sanctuaries and keep your festive days.

Bring the victims for the sacrificial meal."

Nahum believed then in the worship of Iahweh, the Storm-God and the Life-Giver, in the old mountain sanctuaries. He does not even once express any share in the Isaian faith in Zion. And yet he was certainly in some sense in advance of Isaiah.

§ 16. *Nahum and Deuteronomy.*

(3) This outburst of his faith in the stormy Iahweh was leading the prophet very close to the actual words of the Deuteronomic document. The best expression he can find for the passionate character of Iahweh is that He is El-Qanna, אֱלֹהֵי קָנָא, "The ever-jealous God," the very words and name which head the Decalogue.¹

¹ See Deut. v. 9; see also iv. 24, and vi. 15. The name may have been old, but it is pressed to the front by Nahum as it had been by no earlier prophet.

This is the next stage in the movement of his mind, subtle though simple, as it thinks on from the furious phenomena of nature towards a conception of the personal character of the Unseen Spirit who works all. The movement is along a different line from that of Amos and Isaiah. Those two were singularly "men of conscience," and it was the "goodness" and "right" that seemed the very highest things to them. They felt that goodness was supreme, and goodness and God were therefore one. Since they had learned, by their training and tradition, to think of their patron Deity by the name of Iahweh, and had also learned to believe that their Iahweh was overlord over other national patron deities, so they attained to the conception of a Supreme Being who was all Good, and who bore the name Iahweh. Or, let us say, in words that are more precious, in such a way did the Great God lift them up to visions of Himself, and thus did God reveal Himself to them.

But Nahum is of another build of soul; perhaps, we may say, he is more of the type of Hosea, another northern man. Nahum starts indeed with the idea of supremacy, as added to the old idea of the Storm-God; then he moves towards a grasp of the emotional rather than of the moral nature of his God. He is like Hosea in his yearning towards the loving and lovable, the Friend and the Spouse, rather than the awful, righteous, almost crushing Goodness that Amos and Isaiah delighted in.

The earlier prophets had of course quite the same kind of occasion to speak of Iahweh as "jealous," if the idea or word had been germane to them: yet they did not use it. It is now that the idea is coming into use. It is common to Deuteronomy and our prophet. So Nahum lets us see how Deuteronomy was likely to be suited to the people when they discovered it and read it. The use of the expression confirms in a reader the feeling expressed above that Deuteronomy was the work of a northern writer: for Nahum is evidently not a Zion man, and quite probably he came from some northern part. He must, indeed, have been honoured by the people of Jerusalem, else his little book could not well have been preserved. Indeed, one is almost inclined to think that it may have been by the hand of such a man as Nahum that the Deuteronomy document was brought to Jerusalem.

So it was most fit that he should assert the Jealousy of God. There is, indeed, so much of the seductive and unfaithful spirit imputed in chap. iii. 4 to Assyria that Nahum might well be filled with jealousy. Amid such environment by the imperialism of Assyria, and her intriguing efforts to win Hebrews away from their national loves over to foreign attachments, he was roused to think that Iahweh was jealous. And besides, this prophet was, more than some others would be, of a nature quick to feel this jealousy. May we not say that these northern men were more emotional than the prophets of Judah: they were more naturalistic. It was surely the infusion from the north of the more emotional and more sensuous features of character that evoked in Judah the change from a more pure or severe conception and worship to the more concrete and more sensuous, more ritualistic ways that came in with the Reformation.

§ 17. *Iahweh's Love.*

(4) Certainly Nahum's picture sets forward strongly the element of passion in the character of God. But the passion is not all heat, anger, fury. Anger has its correlate. As there is hot rage, so also there can be deep love. Nahum knows that Iahweh loves. This love is linked in his thought with Iahweh's tenacity of purpose. Although He seems to be the very flame of anger itself, yet His passion does not, like flame, flash out but once and then forget. He abides of one mind, He holds on in wrath, till the time seems very long. And hence comes the suggestion of the whole passage chap. i. 1-6: He is the ancient Storm-God; He is our God from the ages; He has a people; there are those who know Him, and who put their hopes in Him; and to these He is Good; He knows them, and never fails to guard them.

“Iahweh is delightful as a Stronghold in trouble.

Who is He ?

One who knows those that trust in Him.”

It is notable that the Hebrew idea set forth here, and expressed by טוב (tobh), is not quite our idea of goodness, but rather the Latin *amoenus*.¹ The word “delightful” is perhaps the best to use here, and not the word “good.” We might translate,

“Iahweh is very kind to His own.”

Or,

“Iahweh is delightful to His own.”

(5) We have a simple but touching commentary on this expression in the faith uttered later on that Iahweh, in bringing the Scythians, is simply bringing back the old glory of His people, and all the visible privileges that the family of Jacob had claimed. Nahum was a genuine Israelite of his own time.

And yet there is a tone of suggestion that “Iahweh’s own” are not exactly the mere descendants born of Jacob: they are those who put confidence in Him. The level of Isaiah’s faith is being reached, in a way quite different from the way Isaiah went. Nahum is not a Zion-man at all; but both Isaiah and he are signs that the whole people, even of these very different classes, are reaching on towards something deeper than all their past has brought, something of that personal religion of which Jeremiah was to be the seer. Thus did God work, lifting, leading, giving more and more light equal to the day. This is divine.

§ 18. *Nahum’s Estimate of Men.*

(II.) Just as the ideas of God, of His character, and of His disposition, His passion, His love, are taking on more and more definite shape, and are therefore rising higher, as we

¹ See Ryssel, *Synonyms for the Good and the True*, 1872, p. 47.

may say; so, too, there is coming in a finer estimate of the nature and the value of men.

(1) Observe this first in the keen interest Nahum has in individual characteristics. We might even set before this his fine painting of the features of earth: he has watched the storm, and loves to tell of all he has seen and felt. The clouds rushed along; they burst in sheets of rain: the mountains seemed to shake behind the misty veil; their peaks were broken, their faces were torn; in confusion they melted away down to the valley. Then sounded the roar of torrents, then the thunder's peal. Men heard something like the tread of awful feet. One seems to see the prophet standing on some jut of rock among the Lebanon peaks and gorges: he is gazing out—up, down, and all around him. Then he moves and gains a point whence the sea is stretched before his sight. The waves dance and wrestle, they hiss and crash as they pour onward: but ever and anon they rush away backward as in terror from some angry voice greater than their own that sweeps down on them. They flee, and the rocks beneath are bare and dried. This is the delight Nahum has in the storm, and in all sights in the heavens, in the mountains, in the seas.

So, too, he tells of men. He has watched them in a siege, and at first their phalanxes looked bright and brave. But he gazed on, till an awful storm burst from the cloudy masses of the enemy. Then he marked the pale faces, and the tremor. See, there are soldiers stealing out by a breach, careless of everything save their own escape. There are women that notice them and plead to be helped, but the men run, and the women beat upon their breasts and wail. Now, look over the wall upon the besiegers. Their shields are all dressed in royal red, or—what!—is it blood? Horrid sight, that blood that streams all over them as they slay. On foot they rush, and strike, and seize; in chariots they whirl on,

and their frightful wheel-scythes gleam and gash wherever they go. And now they are sated with blood: they begin to gather booty, until, big men as they are, they are loaded beyond their strength.

Then days pass, and long months, and a timid wayfarer halts and looks on the ruined Nineveh. Nahum chants his thought of the myriads that had dwelt there, and that were armed to defend the great city. With humorous skill he likens them all to a cloud of locusts that sit round one spot beneath a hedge. Why so? Because, forsooth, they like the shelter, they care for nothing else: only therefore do they dwell together. It is cold now, for it is night: wait until dawn, and—for their own pleasure and safety solely—they will be up and stretch the wing with a buzzing. And away they go, who knows whither? Whither? repeats Nahum; and as he bids, we follow him to a far-off land; and there are the Assyrians, now slaves, beneath the slave-driver's whip, treading the clay to make brick for their masters. There they are, the once high as well as the low, all slaves now. He leads us on again, but this time to some strange crevice where one may gaze away down into the underworld. And lo! there lie asleep the shepherds that once were over this people. There they lie, and one hears their heavy breathing: they are dreaming fitfully now of their glory that is all gone.

§ 19. *Of Good Men.*

(2) But Nahum's words take us to other scenes than these, and show us other characters in men. He knows and loves the yearly festival, the great feast at harvest's end, when men and maidens circle in dances round their sanctuary altars and festive boards, and so that chief festival is called the חג (chagg), "the circling dance." He summons

the men of Judah now to perform their vows of every righteous sort.

But all the while he takes no note of Zion: he never echoes Isaiah's love for that place as the only safe sanctuary, which is the more notable inasmuch as Nahum is so fond of noting and mentioning personal and particular characteristics. This surely proves his northern origin.

(3) We reach now the highest mark Nahum gives of his sense of man's value. This is a growing sense, although it may seem as yet chiefly implicit. He tells us of the jealousy of Iahweh; and this means certainly that men are worthy of such high jealousy. Even Iahweh may be jealous of any rival in their esteem. We might draw the same conclusion from Isaiah's estimate of Iahweh's care for Zion: Zion must have been in some way worthy of that care. So, too, Hosea's conception of Iahweh mourning over the unfaithfulness of His spouse means that in some way that spouse was fitted to excite such affection and yearning. But in both these cases the beloved was simply the collective people or the city as a whole. Nahum has moved farther on: Iahweh's love is for certain persons.

"Iahweh knoweth them who trust Him."

So we have reached a prophet who values special character in individuals. Certain souls possess the jewel of confidence in God. Nahum has watched men, and seen the kindling eye, the calm attitude of those who trust and tremble not, but rejoice with exceeding joy of faith. Iahweh is eager for the esteem of these souls. So we are near the Reformation, when no longer mere blood-descent but certain deeds of love are to be demanded as marks of righteousness and of membership in the privileged society of Israel. The preacher of personal godliness is at hand, with his high estimate of the beauty of a devoted soul.

§ 20. *The Morals of the Time.*

(III.) It must be observed that the people of Judah, or even this Nahum, were not by any means what we should call an ideal people for to-day, in their common deeds and in their prevailing ideas of right and wrong. By study of them we may certainly gain a better appreciation of the upward tendency at work among them. We shall gain also a deeper admiration for the growth of light among them, and a deeper wonder at God's unfolding of His beauty and goodness to men by measure upon measure. We can do this by watching the light in Nahum shining against the background of the low and even repulsive state of society. We see then that the prophet can speak of impurity as the commonest thing. Unchastity is his most frequent figure for wrong-doing: this could not be were not actual unchastity a common, well-known habit. The description of the deeds of Assyria, and the disgusting revenge that is promised, make some passages of the book unreadable, unless a reader be determined to allegorise in exactly the opposite way from that of Nahum.

When, however, we look closely at Nahum's account of the wrongs done, it rather startles us to find him condemning, as baser even than adultery, that lust which hankers after political power, and the greed for control over many peoples who are too weak to resist the arts and the blandishments, and the compulsions and deceits, and the base intrigues of the great mistress. He counts Assyria worse than a prostitute, because she seeks pleasure in such vile deeds. In all this we get a picture of the habits and temper of the time: a base selfishness was the imperial policy.

But now turn to the description of the Scythians, and there we find a savagery that appals. Yet Nahum describes it as what might be expected. It is what was customary. The same savagery, says Nahum, had been practised by

Assyria upon Thebes and upon other peoples. Do we say this is to be expected; then we have to mark carefully that a man and a prophet like Nahum stood on a level of custom that appals us. He could describe all these savageries with something akin to glee. He could see the Assyrian soldiery forsake the women of the city to horrible treatment, he could proclaim it as the ordinary and fitting judgment that a woman should be a drunkard as well as widowed, and that her children should be dashed to pieces in the streets. Nor does the prophet pause here: he looks down into the underworld after death to see there the fallen Assyrian loaded with reproaches, and taunts, and helplessness.

§ 21. *The Revelation of God in this.*

We look on such conditions of thought and conduct, and become convinced that a great change has passed over human-kind in the 2500 years that have passed since those words were written. The highest moral level of that period was such that those words which appal us could be written, and could be uttered with satisfaction as the suitable expression of religious devotion. But let us remember that he who would try, on the one hand, to underestimate these features in Nahum, or would try to ignore the fact of them, and he, on the other hand, who would claim that, on the ground of them, Nahum's book should be cut out of our Bible, are equally lacking in an understanding of the value of that library of Hebrew literature, of the value of men and their story, and of our own souls' value before God. Both sorts of men, the apologist and the iconoclast, are standing on the deistic level, seeking to find a God who shall satisfy their ideal, in something outside and essentially apart from their own being. Neither has grasped the idea of Jesus, as Son of man and Son of God, a being altogether of His own time and place and

people, and just therefore a Son of God, one altogether of the same nature as God. We may counsel each of such mistaken sorts of men to look at Nahum and see in him a genuine son of his times, who is therefore also God's revelation of His ways, of His methods of working, of His gifts and nurturing of ideals, of His education of the human race.

SECTION II.—ZEPHANIAH'S IDEAS.

§ 22. *Zephaniah's System of Ideas.*

We turn to Zephaniah to try to construct the system of thought implicitly underlying all his words. And at once we mark a different sort of man from Nahum, so different that the features of the book and the man compel us to arrange the whole of the outline in exactly the opposite way from that followed with Nahum. In this case we must begin with Zephaniah's ideas of the value of men, for these press to the front as we read. Then we can rise to see his thoughts on God.

§ 23. *Zephaniah and Amos.*

(I.) First, then, we observe the estimate of man that is breathed and uttered by this book.

(1) And at once we feel the prophet's love for the words and character of men that had gone before him. Whether we consent or not to say that he quoted earlier men, we have him ever and anon echoing the voices of Amos, Hosea, Isaiah, Micah, and of the Iahwistic narrators.

We shall see presently how familiar to him is the idea of the Anawim and the Aniyyim, of whom Amos had serious words to say. Again, is not the dreadful chant of the Day of Iahweh a meditation on the terrible theme of the fifth chapter of Amos. The very expressions of Zephaniah, his cry

of "Hush" as he speaks, seem like the voice of Amos risen from the dead. And that fifth chapter furnished Zephaniah with other thoughts:

"They shall build houses, but they shall not inhabit them :

They shall plant vineyards, but shall not drink the wine thereof." ¹

Even more strikingly Amosian is Zephaniah's characteristic cry :

"Seek ye Iahweh . . . seek righteousness.

It may be ye shall be hid" ²

§ 24. *Zephaniah and Hosea.*

There seems at first sight to be scarcely any such likeness to Hosea's words. Indeed, on the whole it is probable that Hosea's northern origin and sphere of work prevented him from being well known to the southern people and writers until the Deuteronomic document and reformation had made the south so deeply indebted to the northern thinkers that Judah came to count as actually their own not only Deuteronomy, but also the few other distinctively northern men and books that they knew. It is certainly surprising that we possess so few works from the north, while the records in the books of Kings and Chronicles show that the north was really prolific in prophets. Jeremiah certainly worked largely on the lines of Hosea: perhaps he was led to this by his early esteem for the Deuteronomic document, and by noticing its frequent connexion in ideas with Hosea and its possibly northern origin. It is also to be observed that Jeremiah's work was largely an attack on southern ways as unworthy, and the bitter opposition he met may perhaps be partly explained by the people's natural jealousy of this northern and somewhat foreign religious influence. Jeremiah may have

¹ Cf. Zeph. i. 13 with Amos v. 11.

² Cf. Zeph. ii. 3 with Amos v. 5 f. ; 14 f.

been in this way, as he certainly was in other ways, a forerunner of many a reformer who brings new ideas from foreign lands. Missionaries abroad, and students at home, may count him their special prophet and patron. But Zephaniah's book may perhaps show some signs of Hosean influence in the declaration (Zeph. i. 4) that the remnant of Baal shall be destroyed; for Hosea had said (Hos. ii. 17) that the names of the Baals should come to be forgotten. But these words in Zeph. i. 4 are possibly not Zephaniah's. However, as Hosea had over and over coupled priests and prophets in condemnation, so does Zephaniah: and singularly the class of priests called Kemarim, whatever they were, are mentioned by Hosea (x. 5) and Zephaniah (i. 4) only among all the Hebrew prophets. The narrator of the Reformation story (2 Kings xxiii. 5) is the only other writer who mentions them. Finally, Zephaniah chooses the same way of closing his little book that Hosea had preferred: each sings a sweet gentle hymn of blessing, like a mother's crooning over her child that had needed chastisement, but now sinks, restored, to comfort and sleep upon the mother's breast. True, the book of Amos had sung brightly at the end, and Micah's book had a line of light along its evening horizon, but Zephaniah's gentle song is far more like Hosea's. And the closing passages of Amos and Isaiah are surely from later authors and prophets. Had Zephaniah read Hosea and chosen him as teacher?

§ 25. *Zephaniah and Isaiah.*

Isaiah's ways and words had certainly a great influence upon our prophet; so much so, that we need by no means seek very minutely for the marks of it. Zephaniah, being a man of Judah, is of course devoted to Zion, after the manner of all the southern nation which Isaiah had so moulded; this is evident in his words from first to last. While Nahum thought

of the many mountain-tops where the touch of the foot of Iahweh made a sanctuary, and drew the wondering eyes and the pilgrim's step and kiss, or marked the place of glad feasting and of instruction by Iahweh's teachers; Zephaniah knew only one such spot, where all these blisses were gathered and multiplied into one great sacred beauty. That was Zion, the holy mountain of Iahweh, the one hill-top devoted to Him. This is largely the result of Isaiah's work in Judah.

There are Isaian words dotted here and there in Zephaniah's book. The well-known faith and oracle that Isaiah loved so well to expand, and with which he framed a name for his son, "Shear-Jashub" (It-is-a-remnant-that-is-to-return), is a familiar thought with Zephaniah. He says in his closing hymn:

"The remnant of Israel shall not do iniquity."

Again, Isaiah cherishes a faith that Iahweh will surely and utterly accomplish His plan; and he expresses this by a favourite word, אָלַף, "an accomplishing" (see Isa. x. and xxvii.). This faith is expressed firmly by Zephaniah (see i. 18).

§ 26. *Zephaniah and the Iahwist.*

But more interesting is the fact that our book seems to echo the language and ideas of one of the Jehovistic elements of the narrative books from Genesis, Exodus, on to Kings. We shall presently see that this is to be expected, as has indeed been already suggested in our analytical outline (p. 38). It is of no little value to find quite independent evidence that the ideas of the Iahwist (J) especially were quite current in the time of Zephaniah. The first few verses of our prophet recall strongly the story of the counsels described as held in the high court of heaven previous to the Deluge. Compare Zeph. i. 2, 3 with Gen. vi. 7, which is Iahwistic (J). Possibly also Zephaniah's idea of a divine

change of language for all men, whereby they shall all become Iahweh-worshippers, may be a hope that the Iahwistic divine interference with speech described as performed ere the nations separated from each other may now be revoked.¹ But there is a more definite sign of relationship in thought between Zephaniah and these documents in Zephaniah's repeated collocation of the words for "mankind" and "ground" or "soil," אָדָם (Adham) and אֲדָמָה (Adhamah). To the Iahwistic writer's mind the two ideas, "man" and "earth," were evidently correlates; they were, one might say, brother and sister, as we shall see; and Zephaniah thinks similarly (*cf.* Zeph. i. 2 *f.* with Gen. ii. 5-7 and vi. 7). We have only a little of what Zephaniah wrote by which we might know him well; but evidently he was thoroughly a man of his time, and he was one who loved fellowship with the minds of those who through their words had left their mark on time. He valued men.

§ 27. *Zephaniah and a Way of Salvation: Ritual.*

(2) His valuation of men is illustrated again in his interest in the question, "What must we do to obtain blessing." He follows Amos, indeed, in catching the anxious question of the troubled conscience; and he repeats Amos's answer, "Seek ye Iahweh . . . it may be ye shall be hid in the day of His anger." But while Amos had intense interest in "the good" that was to be sought, and said or thought little about the methods of seeking that which might be pleasing to the Divine One or that might be fitted to the simple seeker, Zephaniah is farther on, and thinks much of such things, so he values the seeker all the more truly. He counts it very important that Judah stands in a special relationship to Iahweh, and ought therefore to expect to be spared reproaches

¹ *Cf.* Zeph. iii. 9 with Gen. xi. 1-9.

and revilings from other peoples, especially from those related peoples who ought to know Judah's privilege.¹ The nation or tribe of Judah—it was not much more—stands in a sort of priestly relation to God, and so may ask and expect blessing. The priestly classes amid the people are quite important to Zephaniah's mind. Purity in the people and safety for them can be obtained by purifying the ecclesiastical system. Zephaniah believes this is God's mind.² It is certain performances that rouse Iahweh's anger, and it is certain gifts that will please Him and that will characterise the men of coming times who shall be altogether after His heart.³ This acceptable worship that shall bring blessing is to be rendered to Him in the one spot God loves, the one mountain-top where He cares to descend; for it is distinctively the mountain-top altogether devoted to Him, it is the הַר־קֹדֶשׁ (Har-qodhsho) His devoted mountain. He will dwell there: again and again Zephaniah says, "Iahweh is in the midst of Jerusalem."

"It is Iahweh who is righteous in her midst (iii. 5):

Iahweh in thy midst, is king of Israel (iii. 15):

It is thy divine Iahweh, in thy midst, who is going to save mightily (iii. 17)."

Thus is Isaiah's doctrine completely grasped and expanded, and the expansion goes on naturally as well as beautifully in the faith that all the people who dwell in Zion, and all, too, who worship with their thoughts turned towards Iahweh of Jerusalem, shall be purified in their very speech, and all shall speak the one devoted utterance of the Iahweh-worship. Then shall all sing with gladness in their worship; they themselves shall be the psalm, and all men who see them shall be moved by the sight to worship Iahweh likewise. As by the shout of the priests and people round the altar and feast, crying in their gladness, Hallel! or in our words,

¹ See ii. 8-10.

² See i. 4 ff.

³ i. 9; iii. 10.

Behold our God! there was sent a thrill of gladness through all the homes and places where the shout or תהלה (Tehillah) could be heard, so the very personality of the people of Iahweh should be the sign and psalm of His presence and blessing. Zephaniah says very pointedly :

“I will give you for a name, and for a psalm,
Among all earth's nations . . . hath said Iahweh.”

All men will stand still, and look, and listen; and they shall know Iahweh's character, and the reality of His name, when they see the people of Judah happy. Thus Zephaniah's estimate of the value of men is impressed upon us as we read of his ideas of the deeds men can do, and the character they can bear, by all of which blessing can be made sure. Blessing comes from Iahweh indeed; but men have power to ensure it. Of course this feature in our prophet's thought marks also the general movement of men's minds at the time towards elaborate ritual, and towards the clearly recognised establishment by society of such ritual as the accepted way of proper life, and as the legal qualification for citizenship. We know, of course, how exaltation of ritual as more valuable than the soul itself is sure to follow in the train of this. So, of course, does that which meant progress and unfolding of value come to mean and to be a dead encumbrance and the cause of death. So it is with life. This year's new bark of the tree becomes a hard, heavy clog to next year's growth, and must be burst asunder, even before its own actual death, in order that the outgoings of life may find room. But none the less is that bark, while being made, a sign of the presence of life, a mark and a declaration of value within. So Zephaniah's exaltation of the value of forms means that he valued deeply the souls of men.

§ 28. *Value of Foreigners.*

(3) But Zephaniah is not interested in men of Judah only, nor alone in their ways of pleasing God. He exhorts individually indeed each class in Judah, prince, priest, prophet, and all the people; but he preaches also to the worshippers of other gods, and he arraigns the ways of foreign courtiers with touches that characterise them distinctly. The great Assyrian city and people and their throne are pictured in their haughty character as proclaiming, "I am, and no other is beside me"; and then again the prophet's oracle sketches, in a few strokes, the scene of desolation that soon shall be in Nineveh, where all is glory now. Zephaniah loves a crowded picture, even if it be a dark one: witness his song of "The Day of Jahweh." The coming of that "Dies iræ, Day of Wrath," is sounded—not by a slow knell as in Isaiah's "chant of the outstretched arm," but by ceaseless, short, sharp ringing of stanza on stanza, each one marking a dark feature of its own. So, likewise, the final song of Zephaniah's little book is almost a plan for a picture, telling in line after line of all detail of the beauty that shall be in the days to come. So does Zephaniah with an almost Greek interest in life, let us see his love for the life of men and his estimate of its value.

§ 29. *Of those who are "bowed down."*

(4) There is one feature of the society about him, and of his conception and valuation of it, that must have special attention; it is what he tells of the Anawim and Aniyyim (or אנא and אניים). Here we may get a glimpse right into the social as well as religious condition of the times. Let us look back a little to recall how that condition had come about. The reader will get great help in this matter from the excellent

study published by Dr Rahlfs, of Göttingen, on these words as they occur in the Psalms.¹

Let us watch how Amos, Isaiah, and other prophets use the two words in question; then we can justly consider Zephaniah's use.

§ 30. *Amos and the "bowed down."*

(a) Amos, soon after 800 B.C., uses the word *Anawim*, "voluntarily bowed," in chap. ii. 7, to characterise those who are pushed aside by the greedy in the struggle for existence.

Later on in his book, in chap. viii. 4, he speaks again of this class, and describes them as especially poor in respect of landed possessions. Amos felt the terrible hatefulness of the sin of greed for land and of land monopoly. These causes of evil, of suffering, of poverty were thus plainly seen 2500 years ago.

§ 31. *Isaiah and the "bowed down."*

(b) Isaiah, living about a generation later than Amos, knows these persons. He speaks especially of *Aniyyim*, "involuntarily bowed," in chap. iii. 14 *f.* as a subjected set who are generally maltreated and even robbed. And the evildoers and robbers are, he says, the sheikhs, and the elders who manage the public affairs. This is indeed startling; but it is still more so to hear Isaiah equate these oppressed ones with the "people of God." Again he uses the term in chap. x. 2, and in the same way almost exactly. The word is not, however, *aniyyim* alone, but *aniyyim u'aniyyim*, which the laws of syntax make us translate "my people poor," or my poor who are virtually a people. Here, then, there enters a fairly clear recognition that these persons are that portion of the nation which Iahweh loves and counts His own. They seem

¹ *aniyyim* and *aniyyim* in den Psalmen, von Alfred Rahlfs, Lic. Theol., Dr. Phil., Privatdocent d. Theol. a. d. Univ. Göttingen. Göttingen, Dieterichs, 1892.

to be the larger part of the nation. The rulers are the oppressors, and so the prophet does not regard these as God's true people. The prophet's use of the word shows that a change is coming about. In chap. xiv. 32 we find Isaiah speaking again of Iahweh's "people-poor" (עַם עָנִי), that is His poor who are virtually a people, and He says they are sure to find in the city and citadel of Zion a protection from the attacks of foreign enemies. Just before this, in ver. 30, the prophet has been preaching comfort to those עַם דָּלִים (dallim, A.V., "poor") whom we have described above as persons who have little means; he has indeed little or nothing to say in favour of any other class. In chap. xxxii. 7¹ these Aniyyim are once more mentioned, and said to suffer through the schemes of dishonest men of affairs: but Isaiah expects a better time when there shall be true kings who will put a stop to all such evil. When we remember that Isaiah says all these things of the Aniyyim, that is those who are simply poor, oppressed, weighed down by their circumstances, and unfortunate, it surprises us to find that he was very much like our social democrats, and that his great prophecies are so full of care for the submerged and those who have no capital. We find at the same time that he attacks very sharply those who are in authority and those who use the existing social conditions as means for enriching themselves by the toil of the poor.

Isaiah does not use the word *Anawim* so often. Once in chap. xi. 4, when he is describing the Golden Age that is to come, he says that its godly prince

"Will judge poor people in firm righteousness,
And will give correction in rectitude,
For the land-*Anawim*."

In other words, He will bring about fair treatment for

¹ But c. xxxii. is probably not Isaiah's.

those who, bowing patiently, take up and carry the burdens of landed inferiors. Thus he, too, says that the chief point of oppression is the landed possessions which the greedy seek to seize, while the meek submit to this wrong. The parallel utterance here is significant.

“He will strike earth with his speech as with a rod,
And with the very breath of his lips will he cause the death of any evildoer.”

Those who are not “land-anawim” are evidently regarded by Isaiah as suspicious, if not actually evildoers. The land trouble was thus common, and Isaiah disliked it. The landed-inferiors were becoming the real people, in his eyes, although they were not quite so as yet.

In chap. xxix. 19 is another vision of the Golden Age which the prophet hopes for. The verse is worthy of full quotation:

“Then the Anawim are to multiply their joys, through Iahweh,
And even all mankind’s needy ones are to exult in Israel’s Lover.”

Here these self-repressing poor seem to be counted as by far the most dear to God: and the like character is exalted whether it be found in a Hebrew or in any other child of man.

(c) Hosea, Micah, and Nahum do not use either of these words in any passage that has come down to us. The first, a man of the court, as it seems, may not have seen the sufferers much. The second, Micah, is a dependent rather than original, in most matters, and while he declaims sternly against cruelty, he hardly goes to the roots and abiding under-current of affairs so much as Isaiah. He strikes at the injuries momentarily manifest rather than at the fault in the structure of society. Nahum, too, as a war-like man, and busy proclaiming a scourge that is to come upon the Euphrates-peoples, is less occupied with the questions of needed change in social order.

§ 32. *Zephaniah's idea of these as "The true Israel."*

(d) But in Zephaniah's mind this whole question has come to the front: "What must we do?"

(i.) In chap. ii. 3 he sees the Day of Iahweh coming, and close at hand: therefore he gives counsel for safety then.

(a) But this counsel is only for the Anawim. Only they who bow submissive to the burdens of life are to be blessed amid the coming woes. Moreover (β) it seems clear that Zephaniah means his comfort only for those Anawim who bow in suffering through deprivation of land. Further (γ) it is remarkable that Zephaniah's counsel to these persons is very like that which Amos had given to all Hebrews one hundred and fifty years before. The Anawim are to Zephaniah, surely, the whole of the real Hebrews. But Zephaniah's counsel is not quite exactly the same as that of Amos. Said the latter, "Seek Iahweh, it may be ye shall escape" (Amos v. 4), and later on he interprets this (ver. 14), saying, "Seek Good" (טוב, tobh), not the morally good, but the pleasing, *amocenum*, or the fit. Zephaniah says, "Seek Iahweh, it may be ye shall escape," and then adds, by way of interpretation, "Seek Anawah," i.e., the character of the Anawim: put on that voluntary submission to the burdens of life, for this is the true way to seek God. This character has become to Zephaniah the best thing in all the world: better it is, he thinks, to seek this than to seek Goodness. *Anawah*, "submissiveness" (אָנָוָה), has replaced "goodness," *tobhah* (טוֹבָה). Here is a notable advance in the way of thinking. And the traditional interpretation, or Masorah, as we call it, has felt and preserved this distinctive note of advance. By one of their suggestions of preferable points, which they give on the margin of the text, these interpreters tell us to make Amos say אָנָוָה (*Aniyah*), and so

let him speak of involuntary submission or simple poverty.¹ But they do not so alter Zephaniah.

(ii.) In chap. iii. 12 we find the other form אני (*aniy*) paralleled with דלל (*dallim*). The verse is part of the prophet's description of the Golden Age to come. It runs thus:

“Then I am to cause to remain in thy midst,
A people that is ‘Aniy, *i.e.*, bowed down by force, and wanting means,
And they are to trust in Iahweh’s character.”

When the Golden Age has come, Iahweh will have chased away from the land all men save those who are bowed down and poor. This seems quite natural: but the meaning of the verse does not differ from that of chap. ii. 3. The poor are to be the only Hebrews; and all are to find their satisfaction in the character of Iahweh, who is the cause of all events and things. In the past they have been bowed down by men or other external causes; now all such causes are gone except God, and while it is His power that bows them down, they are glad of it. The involuntary sufferer is to become the voluntary servant. It is evident that at this time, say 630 B.C., there is deep feeling concerning social evils, and especially concerning suffering that springs from monopoly of land. Any reformation or revolution which comes about at such a time must be due in some measure to the consciousness which has awakened concerning these evils. So we shall find Deuteronomy providing specifically for the Poor and the Ownership of Land. At the same time there has arisen a strong opinion that “the people of God are to be defined as consisting only of those who suffer under the evils of the social system.” We may perhaps put it more clearly thus: that any who benefit by the evil social system, and so help to continue the oppression, are considered by the thoughtful teacher as outside the number of Iahweh’s people.

¹ Amos viii. 4.

§ 33. *Zephaniah's View of Good Morals.*

(5) Parallel with these characteristics of Iahweh's people there are others which may be briefly mentioned.

(a) The good men are described as carrying out Iahweh's decisions as their daily business.¹ These מִשְׁפָּטִים (Mishpatim), or decisions, given as a magistrate gives his mind on matters of daily practice, were soon to be exalted to a very formal importance. Indeed, already the Elohistie theoretical narrators had drawn up a long series of such Mishpatim, as we have them preserved in the Book of the Covenant, *i.e.*, Exodus xx.-xxiii. Here we have, then, Zephaniah using a technical ethical term, which had been employed by a school of writers just before him. And since D bases his Mishpatim largely on those of E, we find that the Deuteronomic method was thoroughly germane to the modes of thought of the generation preceding the Reformation. Zephaniah counsels the submissive souls also that they seek צִדְקָה (Çedheq), or, as we commonly term it "righteousness." We should more correctly call it "firmness."² This counsel was sure to demand closer explanation; and it was soon followed by the national definition of such righteousness or firmness, as we shall see when we read Deut. vi.-xi. Again, the prophet commends the somewhat formal observance of "crying out in the name of Iahweh," that is, appealing aloud to Him as Divine Judge and Patron when making any asseveration or solemn desire. Compare with this the third commandment in the Decalogue. Along with this he warns such as do swear by Iahweh of the dangers that are near, and condemns all who do not trust in Him and "draw near to their God." This latter expression, taken with the con-

¹ They are the מִשְׁפָּטֵי יְהוָה.

² See V. Ryssel's *Synonyma des Wahren u. Guten in d. Semit. Sprachen*. Leipzig, 1872.

demnatory references to priests (chaps. i. 4 ; iii. 4), who are not all they ought to be, reveals a very free mind on the prophet's part as to the sacredness of official and formal worship. These modes of worship exist certainly, but they are not held up as the great way of salvation ; rather do they need reform, whatever they may be.

§ 34. *Of Specially Evil Ways.*

(6) This turns our attention to certain definite evils which are said to exist in addition to the land monopoly, and all the wonted greed, cruelty, violence and dishonesty which are described in such lines as these (chap. iii. 3):

“The sheikhs in Zion are roaring lions,
Her judges are evening wolves,
Her inspired ones are proud, and deceitful.
Her priests make light of what is devoted ; they have violated instruction.”

Especially is unfaithfulness to Iahweh prevalent ; He is put by many on a level with other supposed powers that are treated as deities. But there is a worse infidelity still which distrusts Iahweh's care, saying, “He will not do good, neither will he do evil” (chap. i. 12). No wonder that Zephaniah gave up the thought that such men were the true people of God, and turned with hope to the class who suffered most from the conduct of all these. Does not the question start within us, How strange that the prophet had any high ideals at all amid such environment ! Of course, he may be judging the leaders severely, and we have only his account to go by. This we must not forget. We may, however, estimate his ability to judge by examining his own fundamental ideas. We proceed to study his idea of God.

§ 35. *His Idea of God.*

(II.) What is Zephaniah's theology proper or his conception of Deity?

(1) We have just seen the charge made against certain of the people, that they put Iahweh on a level with other supposed powers, which are treated as deities. Monotheism has not yet become the only existing faith. The prophet himself is not purely a monotheist, for when he blames the Moabites for their treatment of Judah, he justifies his complaint by his belief that the men of Judah are distinctively the people of Iahweh. Various nations belong to various deities, and imply various deities, as he thinks: and each nation possesses its own deity (chap. ii. 8 *ff.*). A little further on (ver. 11) he speaks in so many words of "all the deities of the earth." But here is also to be seen the almost victorious conception that Iahweh is the only real God, for our prophet believes He will soon show Himself greater than them all, and able to make them waste away. So the prophet uses the title Iahweh of Hosts, or "The All-Ruling Iahweh," or "He who causeth all Powers to be"; a title whose rise and significance we have seen before. The "other gods" are still thought of as realities, and have to be taken into account by the true Iahweh-worshipper; but they are already almost of no account. The day of monotheism is not far away.

§ 36. *Iahweh's Functions.*

(2) The work of Iahweh is described by our prophet. The Lord of Hosts rules over the Be'alim, those supposed masters or deities which the Hebrew believed to lie concealed and active in the forces of nature. This recalls Hosea's hope that the Hebrews would forget the names of these Be'alim, and would also give up the practice of calling Iahweh a Ba'al, and

would learn to call Him their nation's Husband.¹ Iahweh is also master of all creatures on earth, the Adham and the Adhamah, of man and soil, of the Behemoth, the great beasts, the fowl and the fish. He is lord also of all nations; and He scourges all the lands that lie along the two great rivers of the South and North. Zephaniah insists that it is Iahweh who is going to bring the desired end. All the coming time of trouble is simply His day of action; and it is His jealous fire that is going to devour all the earth. The prophet goes deeper still, however, for He describes Iahweh's lordship over all hearts and His inspection of all souls. Here Zephaniah rises to his finest height, and suggests a theme for the best thought of the prophets who followed him, and, indeed, for all time to come. For he declares that Iahweh's power and purpose are to convert men, to purify their speech and give them a common love for serving Him. Iahweh will save, He will make all things new, teaching faith in His love, and fulfilling His own divine joy.

§ 37. *Of the Divine Plan.*

(3) Iahweh has a Plan for the government of the world. Zephaniah follows here in the line of the prophets who were before him; but none had yet announced so definitely the nature of the "Day of Iahweh" and its near approach. The expression Day of Iahweh was used by Amos, who implied that there was a popular belief in the coming of such a Day, while he denied the popular theory of its nature. Many expected pleasure on such a Day; for, of course, the day of their own deity's special activity would be, they thought, a day of pleasure for that deity's people: but Amos said it

¹ See Hos. ii. 13, 16 *f.* Some of the various Be'alim are no doubt preserved for us in the names of places, such as Ba'al-Gad, Ba'al-Hamon, Ba'al-Chanan, Ba'al-Chaçon, Ba'al-Chermon, Ba'al-Me'on, Ba'al-Pe'or, Ba'al-Peraçim, Ba'al-Çephon, Ba'al-Shalishah, Ba'al Thamar, &c.

would bring sorrow and no joy. Isaiah does not use the phrase "Day of Iahweh"; but he often says, "In that Day there shall be," &c.¹ On that day Iahweh's displeasure with evildoers is to be severely manifested, and reform is to begin. But after this shall come a golden age when all will be well. Hosea and Micah treat the matter almost exactly as Isaiah does. But Zephaniah goes back to Amos for his text, and preaches the awful sufferings that are coming through the Scythian invasion. The coming events are described under the various images of a great feast with innumerable victims, a court of investigation and the furious march of the Storm-God. The notable theological feature of the whole oracle is the claim that all the catastrophes which come through nature's convulsions, or through warlike invasions, are definitely and fully planned by the Hebrew God Iahweh, who rules all the world. Although Zephaniah is not one of the greatest of Hebrew thinkers, yet he is one of the first to lift his countrymen's religious thought away beyond mere matters of local interest or benefit, and up to a definite theory of Divine arrangement of all the affairs of the world, so far as he knows it.

§ 38. *Iahweh's Character.*

(4) At the same time he regards Iahweh as cherishing very definite moral aims. He is like a judge who daily strives to give just decisions. He loves purity in speech and will secure it. He is glad amid beauty of worship and devotion and holy song; but especially does He delight in giving comfort both to the body and the mind of His loved ones. These have all been oppressed ones, but His almighty love will lift them up as they deserve.

(5) Finally the prophet leans toward the belief that formal worship is that which pleases God. Isaiah's theory of Zion

¹ If these passages are genuine.

as the place Iahweh loves has taken deep hold of men's minds : and thither, thinks Zephaniah, gifts and service ought to be brought by those who dwell afar. One form requires another, and the people are moving distinctly towards a fuller ceremonialism. Of course there must have been plenty of sacrificial worship going on, as we have already said; but here are men coming towards a special theory of it as that kind of service which pleases Iahweh and corresponds to His character.

CHAPTER III.

THE PICTURE OF THE WHOLE PROPHETIC MOVEMENT AND WARNING.

§ 39. *The Importance of these two Prophets.*

As we leave this study of two men, whose words occupy but little space in the collection of Hebrew writings, it is right to remember that our discussion of them is but scant as an indication or symbol of all that these two men represent. There followed them immediately a national Reformation, that might be called a Revolution, so thoroughly do all readers or hearers of its story agree that here a new epoch began, and so thoroughly does the amount of literature arising immediately after it, and pointing to it, show that in it a great impulse had been given to the national life. But if all this took place just after Nahum and Zephaniah did their work, what preceded them is as singular in another way. There had been little or no written prophecy or religious utterance—that has come down to us—for about two-thirds of a century. It is certainly true that the latter part of Micah's book may have been composed in this quieter time; but in any case the writer was a hidden man who wrote little. If the more conservative view prevail, that this latter part of the book of Micah is no anonymous appendix, but Micah's own, then the literary silence between the last years of Micah or of Isaiah, say about 700 B.C. to 630 B.C., when Nahum probably wrote, is very strange. In either case the two little books that we have just studied, and the ideas which they uttered, represent the

thinking of two generations and the direct religious result of all their life. As the geologist thankfully gathers a few relics of a long but far-past age, and reasoning from them learns what was the scenery of that distant cycle, and what were its inhabitants and processes, so we have to let those two prophets, by their brief words, guide us to an understanding of the religious life of the long silent period behind them, and then they will warn us that we are on the threshold of great changes. We might stand before this threshold and look backward and about us, but that would demand too great space. It is only possible to give these brief headings of the beliefs which prophetic men had gained thus far.

1. Iahweh was Good ; and was coming to be counted the controller of all powers. Good was to be supreme.

2. Sin was recklessness, brutality toward womanhood, greed for land, mockery of Iahweh's character.

3. Iahweh's Day for cleansing all was near.

4. Centralisation of religion was beginning to seem excellent. The theory was quietly discussed.

5. Ceremonialism had scarcely dawned.

6. A reaction against Isaiah's faith and aims set in after 700 B.C. and lasted until Josiah's reign was well begun.

7. Greed for land grew perhaps more than any evil.

8. Quiet submission to this as Iahweh's strange providence was preached. The submissive were the true people of Iahweh.

9. Zion was safe amid a world's catastrophe.

So we close this study of the two forerunners of the Reformation. We must refrain from fuller recapitulation or general summary, leaving that task to the reader.

PART III.

THE PEOPLE OF THE REFORMATION—THEIR RELIGION AS SEEN IN THE JEHOVISTIC ELEMENTS IN THE NARRATIVE BOOKS OF THE HEBREW LITERATURE.

CHAPTER I.

SECTION I.—INTRODUCTORY ARGUMENT: THEIR DISCOVERY.

§ 1. *What is Implied by Deuteronomy.*

IT is commonly agreed by all students of the matter that the document used in the Josian Reformation—let us call it roughly Deuteronomy—was based by its writer on other parts of the narrative books of the Hebrews. That is to say, this Deuteronomic document implies the existence of other works written before itself, perhaps also re-edited or combined before Deuteronomy was written. And certainly these earlier works must have been used or known by the readers of Deuteronomy. They were the basis on which readers and writer all stood: they were in some sense an authority to which the writer appealed, and the readers were ready to listen.

We must conclude that those earlier works will illustrate the recent movements of the religious mind of the people to whom the Deuteronomic Reformation brought a new teaching. To read the earlier works will be to know the people among whom and by whom the Reformation was accepted; even if our knowledge be indirect.

Of course our proofs of such pre-existence and dependence have not yet been fully given. They could not well be given

until we have the actual documents lying before us, Deuteronomy on the one hand, and on the other hand those parts of the narrative books which we suppose to have been older. These latter we shall now very speedily have: the closer examination of Deuteronomy will follow.

§ 2. *The Methods of Semitic Editors.*

Semitic editors have a way of composing their new books which is different from ours to-day. The writer of a new narrative sits with a number of works of previous authors spread before him, and from these he copies much of what he says. He chooses from this or from that source according to his own theory, puts piece to piece as a weaver puts different threads in a web to make his own pattern. He interweaves sentences: he adds a touch here and there to adjust the various statements, or he transposes when time-data would otherwise conflict; he even alters a statement to its opposite by inserting some little word. Occasionally he constructs a new paragraph of his own, or discourses at more length. The student of Semitic works is familiar with this method in regions beyond Hebrew literature; but it is plentifully illustrated all through the Bible in the New Testament as well as in the Old.

Veteran conservatives in Biblical study tell us freely that they have long observed this in Genesis, as, for example, in the two records of Creation, or of the Flood. Acknowledged leaders among such students and teachers have furnished the public with the results of their efforts to analyse Genesis and other books. The question, then, is not whether we *may* analyse, but whether we analyse correctly. We must neither break up into different hypothetical elements the work of one man, so fancying men who never existed, nor may we impute to one man what different men

have written, so destroying living men and denying to them the dignity given them of being teachers of the people.

The result of careful and thorough analysis will be that we shall see and read what were the volumes which lay around the composers of our Bible. The Bible will remain to us ; and it will be greatly enhanced in value, for it will be much better understood. Its text will be far more clearly explained by our tracing its origin : its faiths will be far more precious by our fellowship with the larger host of men who strove for them and slowly grasped them. The Bible remains. Nay, more, it is rightly appreciated ; it becomes read, as it cannot be so long as the reader finds contradictory statements in adjacent passages which he supposes to have been written by one and the same hand. The Bible as it stands is an extremely valuable collection of the religious utterances, thoughts, inspirations of a living and numerous body of men. But then, in addition to the Bible as such a precious collection, we are coming into possession of the various libraries of books from which the final composers or editors of it made up the collection. By the work of the analysts we are now able to read some of those early works from which the Hebrew narrative books were constructed.

§ 3. *On the Work of Analysis.*

The limits of this volume forbid us explaining in detail the process by which the analysis is accomplished. But there are now English works of great excellence to which we can refer. Professor Driver's *Introduction to the Literature of the Old Testament* furnishes a valuable introduction to the task. Dr Driver points out completely, we may say, one of the elements, viz., that Priestly work, commonly indicated by " P," which begins in Genesis i., and after giving somewhat bare outlines of story in Genesis and the beginning of

Exodus, proceeds to describe with great fulness in the end of Exodus, in Leviticus, and in Numbers the material and the ceremonial of the "Priestly" or Aaronitic system of tabernacle-worship. But Dr Driver's analysis of what is not of Priestly (P) origin is somewhat insufficient.

There are in this non-priestly residue the remains of at least two great "schools" of literature, which are commonly known as the Iahwistic sort of story, which may be marked as "J," and the Elohist sort, which we mark as "E." Both are unlike P; they are not priestly in tone. The former (J), which is probably the elder, begins with the story of the creation of Adam, and runs on through all the narrative books until far on in the times of the kings. It speaks constantly of the Deity as "Iahweh," the national God of the Hebrews. It is popular in style. It knows and loves forms and officers of worship, although it is by no means priestly; it is held by some to be somewhat Judæan in its sympathies; but this is doubtful.

The other early element (E) begins, not with Adam, but with Abraham, and runs on to David's times like J. It speaks of Deity mostly as "Elohim," the plural or collective, and exalted, distant body of Powers. It is dignified, more like the work of a great prophet; it dislikes priests, and it is quite Ephraimitic in sympathies.

But the works J and E have been combined by some editor who had them both lying before him. It is these two, chiefly E and this combination of them, that we shall find used by the Deuteronomist. The combination has been so thoroughly made that at times the separation of the two is very difficult, and not a few analysts have despaired of unravelling them. For many passages these analysts do not say whether J or E is the source, but simply attribute them to the combination which is commonly known as "JE," or the "Jehovist." Mr Addis's work, *The Documentary Sources of*

the Hexateuch, will help the student to understand the complication and its solution. But the most admirable guide is Professor B. W. Bacon, of Yale University, U.S.A., in his two volumes, *The Genesis of Genesis* and *The Triple Tradition of the Exodus*.¹ In these works a remarkably successful effort is made, not only to analyse the books, but also to restore and present to the reader three at least of the original works used by those who composed the Pentateuch. The volumes contain besides a brief sketch of the story of the long labours of many men who have ultimately made the restoration of the documents possible. Dr Bacon gives also to a considerable extent his reasons for his own individual decisions on the various points of the analysis. These volumes are indispensable to any one who desires to understand the Pentateuch under reliable guidance by an English-writing scholar. The *Polychrome Bible* is giving invaluable aid in this matter. Ball's *Genesis*, Driver's *Leviticus*, Bennett's *Joshua*, Moore's *Judges*, and Budde's *Samuel* have appeared, and they are pieces of work indispensable to the student of Hebrew religion.

Professor Driver's work, excellent as it is, leaves often the combined JE untouched. Dr Driver shrinks from drawing the conclusion necessary to justify what he actually does. If the analytical work is not completed, traditionalists will be quite justified in condemning him for taking any steps to dislocate the accustomed text. But when we construct the original documents or libraries which the compilers of the present Bible used, then they will see that the process of analysis is no vain task, but has a definite aim, and is so far forth reasonable.

In the following pages we propose to exhibit in restored separate form the whole of each of these two works J and E. That is to say, we will try to give as fully as possible :

¹ Published 1891 and 1894 by The Student Publishing Co., Hartford, Conn., U.S.A.

(i.) (a) The words of one Iahwist's book (J) as we find it used by the various composers of our present Old Testament narrative books: Genesis to Judges, and Samuel and Kings.

(b) This shall be followed by a brief estimate of the religious position of its writer, and therefore also of its readers.

(ii.) (a) Following this we hope to present the words of an Elohist's book (E) as used in the same parts of the Old Testament, so far as it is possible to restore these.

(b) This shall be followed by a like estimate of "E's" religious position.

(iii.) We shall consider (a) the process by which these two were combined, and (b) the religious principle underlying the combination.

Thus we shall put ourselves in some measure in the position of eye-witnesses of the religious features of the people who received Deuteronomy as their new charter. We shall also be able to understand the dependence of the Deuteronomic writer or writers on those previous documents and on their combination. We shall not give the arguments for our analysis, but ask the reader to consult the Polychromes, and Bacon's, Addis's, and Driver's works. He who would have the fullest light on the analysis must study the articles of Dr Bacon, Dr Harper, and Dr Green in *Hebraica*, 1889, and following volumes, also the work of Holzinger, *Introduction to the Hexateuch*, Leipzig, 1893, which is not translated into English, also the classic treatises on *Composition of the Hexateuch*, by Wellhausen; *The Hexateuch*, by Kuenen; the commentaries of Dillmann and Delitzsch on the respective books, and a host of monographs on special books and passages.

An outline analysis of the course and the contents of each of the "J" and "E" works has been prepared, and would have been given in this volume, but space forbids. This analysis will be furnished in a future volume.

SECTION II.—THE ELDEST IAHWIST'S STORY, FROM
GENESIS TO KINGS, RESTORED.

§ I.

“J,”

(Gen. ii. 4^b.) It was in the day when divine Iahweh made earth and heavens, and every shrub of the field ere it should be in the earth, and any herb of the field ere it should sprout (for divine Iahweh had not caused rain upon the earth—and as for an Adham-man, there simply was not any to serve the Adhamah-soil—but there was mist that would rise and would water all the face of the Adhamah-soil), that then it came to pass that divine Iahweh moulds the Adham-man, viz., dust, some of the Adhamah-soil. And then He blows in his nostrils breath of living ones, and so the Adham-man becomes a living soul.

Then divine Iahweh plants an enclosure amid Delight, in the East: and He sets there the Adham-man that He had moulded. And so divine Iahweh causes to sprout from the Adhamah-soil every tree that gets loved for looks, and that is pleasing for food, and the Living-ones' tree in the midst of the enclosure, and a tree for the knowing of what is pleasing and what is hurtful (ii. 9).

(ii. 15.) Then divine Iahweh takes the Adham-man and makes him rest in the Delight-enclosure for slave-service and for its protection. And divine Iahweh lays directions upon the Adham-man, to wit:

“It is from any tree of the enclosure, that surely thou art to eat,
But it is of the tree for the knowing of what is pleasing and hurtful,
Thou art not to eat of that.
For it is in the day of thy eating from that, that surely thou art
going to die.”

Then divine Iahweh says :

“The Adham-man’s being separate by himself is not pleasing :
Let me make help for him, as his counterpart.”

And so divine Iahweh moulds from the Adhamah-soil every living thing of the field, and every fowl of the heavens. And He causes a coming to the Adham-man, to see what he would cry out to each. And whatever he would cry out to each, that was its character-name. And so the Adham-man cries character-names to all of the great beasts and to the fowl of the heavens, and to every living thing of the field. But for Adham himself he found not help, as his counterpart. Then divine Iahweh causes a swoon to fall over the Adham-man, and he sleeps. Then He takes one of his sides and fastens up flesh instead of it. And divine Iahweh builds the side that He has taken from the Adham into an Ishshah-woman ; and He causes her to come to the Adham-man. Then says the Adham-man :

“This is the right time :
O Bone from my bones, and Flesh from my flesh,
’Tis to this that ‘Ishshah-woman’ is to get cried !
For it was from Ish-man that this was taken !”

(’Tis on this account that each Ish-man is to forsake his father and his mother ; and he is to cleave to his Ishshah-woman ; and they are to become one flesh.)

§ 2.

So there they are, both of them innocently-naïve, the Adham-man and his Ishshah, and they would not blush at themselves at all. And it was the Nachash-serpent that was innocently-naïve more than any living thing of the field that divine Iahweh had made.

And it came to pass that he says to the Ishshah :

“Surely it is so that Elohim has said,
‘Ye are not to eat of every tree of the enclosure.’”

Then says the Ishshah-woman to the Nachash-serpent :

“It is of the fruit of the trees of the enclosure that we are to eat :
And it is of the fruit of the tree that is in the midst of the
enclosure,
That Elohim said,
‘Ye are not to eat of it, and ye are not to finger at it ;
Lest ye die !’ ”

Then says the Nachash-serpent to the Ishshah-woman :

“Surely ye are not to die !
For Elohim is aware how in the day of your eating of it,
Then your eyes are to get opened ;
And ye shall be like Elohim, aware of what is pleasing and
hurtful.”

And so the woman sees that the tree is pleasing for food, and that it is a very desirable thing to the eyes, and that the tree is loved for causing prudence : and so she takes some of the fruit and eats, and she gives also to her Ish-man along with her, and he eats. And so the eyes of both of them get opened.

(iii. 7.) Then it came to pass they know that they are naked people. Then it came to pass that they sew fig-foliage and make for themselves loin-cloths.

(iv. 1.) And when the Adham knew the chawwah-bosom, even his Ishshah-woman ; then it came to pass she conceives and she bears Qain, and she says :

“I have possession (Qan) of Iahweh as an Ish-husband.”

(iii. 20.) And so the Adham cries the character-name of his Ishshah-woman “Chawwah-Bosom.” For it was she that was mother of every living one.

(iii. 8.) Then they hear the sound of divine Iahweh going about in the enclosure to make the daily wind. And so they hide, the Adham-man and his Ishshah-woman, from the face of divine Iahweh, in the midst of the trees of the enclosure.

Then divine Iahweh cries to the Adham-man and says to him :

“Where art thou?”

So he says :

“It was Thy sound I heard in the enclosure,
And I was timid ;
For but a naked-person am I, and so I got me hidden.”

Then he says :

“Who has made known to thee that thou art a naked-person ?
Is it some of the tree,—
Concerning which I directed thee not to eat of it,—
That thou hast eaten ?”

Then the Adham-man says :

“It was the Ishshah-woman whom thou gavest as my stand-by :
'Twas she that gave to me some of the tree, and so I ate.”

Then divine Iahweh says to the Ishshah-woman :

“What is this thou hast done ?”

Then says the Ishshah-woman :

“It was the Nachash-serpent that misled me, and so I ate.”

Then says divine Iahweh to the Nachash-serpent :

“It is because thou hast done this, that thou art cursed more than
all the great beasts, and more than any living thing of the
field :
It is upon thy belly thou art to go ; and 'tis dust thou art to eat
all thy living days.
And it is enmity I am going to put between thee and the Ishshah-
woman, and between thy seed and her seed :
They are to snap at thee at thy head, whilst thou art to snap at
them on the heel.”

Turning to the Ishshah-woman He said :

“I am surely going to multiply thy constant pain and thy
conceiving.

It is in pain thou art to bear sons,
And yet it is toward thine Ish-husband thy longing is to be,
While it is he that is to give the commands for thee."

Then to Adham-man He said :

"It is because thou hast listened to thine Ishshah-woman's voice,
And thou didst eat some of the tree whereof I directed thee, to wit,
'Thou art not to eat of it.'
That the Adhamah-soil is cursed for thy payment.
It is in constant pain thou art to eat it, all thy living days.
And 'tis thorns and weeds it is to sprout for thee.
And so thou art to eat the field's herbage.
'Tis amid sweat dripping from thy nostrils that thou art to eat
bread.
Until thy return to the Adhamah-soil :
For 'twas thence thou wast taken,
For 'tis dust thou art, and 'tis unto dust thou'rt to return." (iii. 19.)

(iii. 21.) Then divine Iahweh makes skin-coats for Adham
and his Ishshah and makes them clothed.

And divine Iahweh says :

"Lo, the Adham ! like one of us he has come to knowledge of the
pleasing and the hurtful,
And now, lest he should put out his hand, and should also take
some of the tree of the living ones,
And lest he should eat and should live to unknown time, . . . "

So it came to pass divine Iahweh puts him out from the
Delight-enclosure, to serve the Adhamah-soil whence he was
taken. So divine Iahweh drives out the Adham, and makes
the Kroobs¹ tent in front of the Delight-enclosure, also the
sword-like flame that keeps ever turning over and over to
guard the way of the tree of the Living ones.

§ 3.

(iv. 2b.) Now as for Qain, he was one who serves
Adhamah-soil.

¹ Griffins, Ἰρρυψ, *Phœnix*, cf. *Ezek.*, xxviii. 13 ff.

(iv. 16*h*.) And so he dwelt in the Nomad-land, fronting Delight. So Qain knows his Ishshah, and she conceives and bears Chanokh (*man-of-skill*). And it came to pass he (Chanokh) was a city-builder, and so he (Qain) cries the character-name of the city like the name of his son "Chanokh" (*skill*).

Then there gets born to Chanokh "Iradh" (Γαδὰδ).

"Then this Iradh produced Mechuia-El;
And this Mechuia-El produced Methusha-El;
And this Methusha-El produced Lamekh."

Then it came to pass that Lamekh takes to himself two Ishshahs; Adhah (adornment) being the character-name of the one, and Çillah (shade) being the character-name of the second. Then Adhah (adornment) bears Iabhal (flowing-on): it was he who was father of such as inhabit a tent and a cattle-possession. And the character-name of his brother was Iubhal: it was he who was father of every one who handles a Kinnor-harp or an Ugabh-pipe. And as for Çillah (shade) she likewise bore Tubhal of the Qain stock, hammerer of every brazen or iron tool. And Naamah (sweetness) was the sister of Tubhal-of-Qain.

Then says Lamekh to his wives:

"O! Adhah and Çillah, hear ye my voice,
O! wives of Lamekh, give ear at my saying:
For, a man do I slay every time when I am wounded;
And a child of man every time when I am hard hurt.
For 'tis as twice seven that Qain is to be avenged,
And Lamekh! 'tis as seventy and seven."

(Ver. 29.) Then it came to pass Lamekh, or his son, produced Noch, and cried his character-name Noch (Resting), so as to say:

"'Tis this one that is to give us comfort out of our work and out of our bitter pain;
Even out of the Adhamah soil, that Iahweh has cursed."

(ix. 20.) So Noeh begins as a man of the Adhamah-soil : and he plants a vineyard.

And it came to pass that he drinks some of the wine and is drunken. And then he exposes himself in the midst of a tent-enclosure. Then Kenaan makes his father's nakedness seen, and tells of it to his two brothers in the lane. Then Shem and Iapheth take the mantle, and put it on the shoulder of both of them, and go backward and cover up their father's nakedness. And their faces being backward, whatever of their father was naked they did not see.

Then awakes Noeh from his wine, and gets to know what his younger son had done to him. So he says :

"Kenaan is cursed : 'tis slave of slaves that he is to be, even to his brothers."

And he says :

"Shem is divine Iahweh's blessed one,

Refrain. And let Kenaan be slave to him.

Divine Iahweh is going to open up for Iapheth (opening)

And is going to dwell in Shem's tents.

Refrain. And let Kenaan be slave to him."

§ 4.

(vi. 1.) So it came to pass that the Adham-man made the beginning of increase on the face of the Adhamah-soil. Daughters also were born to them. And so the sons of the Elohim see the daughters of the Adham-man, for these were pleasing women. So they take for themselves Ishshahs, some of all that they preferred. They were the Nephilim that were in the earth in those days, and afterwards too. Thus it was that the sons of the Elohim would come in to the daughters of the Adham-man, and they would bear for them. 'Twas those who were the heroes who were of long ago, the men of the Shem (with the character-name).

And then it came to pass that Iahweh says :

“ My spirit-wind is not to (be) in the Adham-man for a long time
 . . . seeing he is flesh.

So his days are to be a hundred and twenty years.”

§ 5.

(xi. 1.) So it came to pass all the land is of one speech, and of united ideas or utterances. And they are in their marching on from the east, and they find a vale in Shin'ar-land, and they settle there. And they say, each to his fellow :

“ Come, let us bake white some white bricks.
 And let us burn to a bright burning.”

And so it was, they take the brick for stone, and it was the bubbling asphalt they had for their bubbling lime. And they say :

“ Come, let us build ourselves a city and a place of strength,
 And its lofty top in the heavens.
 And let us make for ourselves Shem (a character-name)
 Lest we scatter over the face of all the land.”

Then descends Iahweh to see the city and the place of strength, that the sons of the Adham-man had built.

So Iahweh says :

“ See ! one people ! And all of them have one speech !
 And 'tis this that they are setting about to do !
 And now ! there shall not get kept back from them anything that
 they may desire to do.”

“ Come, let us go down, and let us *babble* their speech's character
 In such a fashion that one shall not listen to his fellow's speech.”

And so Iahweh scatters them (from their character-name, from Shem) over the face of all the land. So they cease to build the city.¹

¹ Observe how many attempts at getting a “ Shem,” a character-name, are described as following one after another. The right “ Shem ” was yet to be, *i e.*, Isra-El.

(It was on this account that people called its name "Babhel," because it was there that Iahweh confused the speech of all the land: and it was from there that Iahweh caused them to scatter over the face of all the land.) (xi. 9.) And it was Cush that produced Nimrod: it was he that made a beginning of there being a warrior in the earth: and it was Micraim that produced Ludites, and Janamites, and Lehabhites, and Naphtuchites, and Pathrusites, and Kasluchites, and Kaphtorites, from whom issued Pelishtim.

(x. 15.) Then it was Kenaan that produced Çidhon, his first-born, and also Cheth. And it was Arpakhshadh (a descendant of Shem, the renown-men) who produced Shalach (a sending), and it was Shalach that produced Ebher (migration). Then it was Ioqtan (the little, a descendant of Ebher, *i.e.*, a migrator) who produced Almodhath and Sheleph and Chazarmuth (Hadramaut) and Iarach, and Hadoram and Uzal, and Diqlah and Ubhal, and Abhima-el and Shebha, and Ophir and Chawilah and Iobhabh (And another son of migration produced Zerach) (xi. 28). Then it came to pass that Charan dies on the bosom of Zerach his father, in the land of his birth. And then Abh-Ram (lofty father) and Nachor (Zerach's other sons) take to them Ishshah-wives, the character-name of Abh-Ram's wife being Sarai (princely), and the character-name of Nachor's wife Milkah (queenly), who was daughter of Charan, Milkah's father and Iskah's father. Now Sarai was barren; she had no child. (xi. 30.)

§ 6.

(xii. 1.) Then says Iahweh to Abh-Ram :

"Go thou from thy land, and from the place where thou wast begotten,
and from thy father's house.

To the land that I am to cause thee to see.

And I am to make thee into a great people and I am to bless thee ;

And I am to make great *thy character* and be thou a blessing.
And let me bless those who bless thee.
And any who make light of thee am I to curse.
And all the tribes of the Adhamah-soil are to get blessed in thee."

(xii. 4*a*.)—So Abh-Ram goes, just as Iahweh had talked unto him, and Lot goes with him.

(xii. 6.) And so Abh-Ram migrates (Ebher-like) in the land as far as to the place of the Shoulder of the Mountain Shekhem),¹ as far as to the terebinth tree of the Torah-giver. And it was the Kenaanite that was then in the land.

Then it came to pass Iahweh gave a vision of Himself to Abh-Ram, and says:

"It is to thy seed I am going to give this land."

So he builds there an altar to Iahweh, who had given a vision to him. So then he moves on from there mountain-wards, easterly with respect to the Sanctuary (Beth-El), and then he plants his tent: the Sanctuary (Beth-El) being on the seaward side, and the stone-heap (Ai) on the eastward. And then he builds there an altar to Iahweh. And he cries, "In the name of Iahweh" (xii. 9).

Now this Abh-Ram, he was an exceedingly important man, in possession of cattle, in the silver sort of wealth and in that of gold (xiii. 2, 5). And Lot, too, who was journeying with Abh-Ram, had a flock and a herd and tents.

§ 7.

7. And so there came to pass a contention between the shepherds of Abh-Ram's cattle-possession and the shepherds of Lot's cattle possessions. Now it was the Kenaanite and the Perizzite that were then inhabiting the land. Then says Abh-Ram to Lot:

¹ Observe the early importance of this Sanctuary even in "J."

“Do not let there be, now, a cause of contention between me and thee ;
 Nor between my shepherds and thy shepherds :
 For though individuals we are, yet we are brothers.
 Is not the whole of the land before thee ?
 Get thyself separated, now, from being beside me.
 If perchance it be to the left, then let me make the right mine ;
 And if perchance it be to the right, then let me make the left mine.”

And so it was that Lot lifts his eyes, and takes a view of all the circle of the Iarden ; for all of it was a water-bearing region—before Iahweh's utter destruction of Sedhom and Amorah (Sheaf-land)—like Iahweh's own enclosure, like Miçraim-land, as you come to Çoan (Tanis).

And so Lot chooses all the circle of the Iarden ; and he marches away from the east, and tents as far as Sedhom (xiii. 26).

Now as for the men of Sedhom they were exceedingly hurtful men, and ever coming short towards Iahweh (xiii. 18). Now Abh-Ram tented and travelled and settled among the terebinths of Mamre, and he builds there an altar for Iahweh.

§ 8.

(Chap. xv. 2.) Then says Abh-Ram :

“O lordly Iahweh, what is it Thou art to give me ?

Me, who am going away childless :

(3b.) And, see, a member of my house-staff is taking possession of me.”

(4.) Then there comes a Iahweh-utterance to him, to wit :

“This person is not to take possession of thee.

For, if thou couldst know it, that which is to issue from thy bowels is to take possession of thee.”

(7.) And He says to him :

“It was I, Iahweh, who ‘brought thee out’ (from thy birthplace),
 To give thee this land to take in possession.”

And he says to Him :

(3.) "By what am I to know that I am to take it in possession?"

And He says :

"Take me a heifer, three years (?) old,
And a she-goat, three years old, and a ram, three years old,
And a turtle-dove, and that is to be a young bird."

So he takes for Him all these, and slices them through the midst. Then he sets out each slice of it facing its fellow, but the bird he did not slice. Then down come the vultures on the carcasses, and Abh-Ram fans them away. And it came to pass that the sun was at the setting, and then there was a sort of swoon that fell over Abh-Ram.

(Chap. xv. 12.) And lo! a great dark terror was falling over him. Then when the sun did set, it was pitch darkness that came, and lo! there was a smoky baking-pot and a fiery-torch that crossed between those divisions.

It was in that day that Iahweh drew up with Abh-Ram an agreement, to wit :

"It is to thy seed I have given this land,
(xv. 18.) From the River of Miçraim to the Great River, the River
of Prath."

(xv. 6.) And he was to count Iahweh trustworthy : while He reckoned it to him for Firmness-of-character.

§ 9.

(xvi. 16.) Now as for Sarai there was a slave-maid of hers, a Miçri-woman, and her name was Hagar (xvi. 2). Then says Sarai to Abh-Ram :

"See, now, Iahweh hath shut me out from bearing.
Come in, now, to my slave-maid.
Would that I might be made mother of a son by her!"

(xvi. 4.) Then Abh-Ram listens to Sarai's voice; and he comes in to Hagar: then she conceives, and she sees that she has conceived, and her mistress was of little account in her eyes. Then says Sarai to Abh-Ram:

"A violence done *me* is upon *thee*.
It was I that gave my slave-maid into thy embrace!
And it hath come to pass she sees she has conceived,
And I am a thing of little account in her eyes.
May Iahweh judge between me and thee."

Then says Abh-Ram to Sarai:

"See, since she is thy slave-maid, she is in thy hand:
Do to her whatever is pleasing in thine eyes."

So Sarai makes her submit a great deal, and then she flies from before her. Thus Iahweh's messenger finds her by the water-spring in the steppe, by the spring in the Shur road.

(xvi. 11.) And Iahweh's messenger says to her:

"See, 'tis thou that art a pregnant woman, and thou art to bear a son.
And thou art to cry his character-name Ishma'-El (God is going to listen).
For Iahweh has listened to thy submission.
And as for him, he is to be the wild-ass of Adham-mankind.
With his hand touching every one and every one's hand touching him,
And 'tis openly by the side of all his brethren that he'll tent."

So she cries the character-name of Iahweh who was uttering this to her:

"'Tis Thou who art El-Roi (Appearing God?)
'For,' said she, 'Is it indeed, Elohim that I have seen and I live?'"

It was on this account that men called the well, "Well of the Jaw of Roi" (Well of a living beholder?). Behold it is between Qadesh (sanctuary) and Baredh (xvi. 14).

§ 10.

(Chap. xviii.) And it came to pass that Iahweh was seen in a vision by him (Abh-Ram) among the terebinths of Mamre,
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while he himself was sitting at the door of the tent, according to the heat of the day. And he lifts up his eyes and gives a look, and lo, there were three men who had planted themselves by him. So he gives a look, and runs from the tent door to meet them, and he bends himself toward the earth. And he says :

“ O lordly One, if perchance now I have found favour in Thine eyes,
Do not pass on now, from beside thy slave.
(Yea, all of you.) Let a little water, now, be received, and wash ye
your feet.
And get yourselves stretched for rest under the tree.
And let me take a bread crumb, and refresh ye your mind,
And then afterwards, ye may pass on.
For 'tis on this account that ye have passed near your slave.”

Then they say :

“ So mayest thou do, according to what thou hast said.”

Then Abh-Raham hastens towards the tent, unto Sarah and says :

“ Hasten three seahs (measures) of gemach (coarse meal),
Knead, and make scones.”

And then to the herd ran Abh-Raham himself and took one of the herd, tender and pleasing ; and he gives it to the young man, and he hastens to do it up. Then he takes thick milk and fresh milk and the beast of the herd that he had done up, and he gives it before them. And while he was standing by them under the tree, they ate. Then they say to him :

“ Where is Sarah, thy Ishshah ?”

And he says :

“ See, in the tent.”

Then says He :

“ Surely I am to return unto thee, according to the set time of a living thing,
And lo, thy Ishshah Sarah hath a son !”

Now Sarah herself was listening in the door of the tent, and it was behind Him. And as for Abh-Ram and Sarah, they were elders, getting on in their days; Sarah had ceased to have a manner like that of women. And so Sarah laughed within her, saying :

“ After my failing, I have a delight,
Even though my lord is an elder.”

Then says Iahweh to Abh-Raham :

“ Why is this that Sarah has laughed, saying,
‘ Is it indeed credible that I am to bear, even I, who have grown
old ?’
Does anything become too wonderful beyond Iahweh’s power ?
Unto this very place of tryst am I to return to thee, according to the
set time of a living thing,
And even Sarah hath a son !”

Then Sarah keeps denying, saying :

“ I did not laugh,”

for she was timid. And He says :

“ No, but thou did’st laugh (çachaq).”

§ 11.

(xviii. 20.) Then the men rise up from there and give a gaze over the face of Sedhom, and Abh-Raham, too, was walking along with them to send them on. Then says Iahweh :

“ O the bitter cry of Sedhom and Amarah, for it comes so oft !
O their fault, for it is exceeding heavy !
Let me go down, now, and see if it be according to its outcry which
comes to me,
That they have done, all of them.
And if perchance it be not so, then I shall know.”

(xviii. 22a.) So the men turned their faces from there and they went Sedhom-wards (xviii. 33b), while Abh-Raham returned to his place.

(xix. 1.) Then come the messengers towards Sedhom in the evening, and there was Lot sitting in the gate (in the court of law) of Sedhom. Then Lot gives a look and he rises up to meet them, and bends down with his face to the earth. Then he says:

“See, now, my lords, turn aside, now, to the house of your slave,
And lodge, and wash your feet,
And then ye shall rise early and go to your way.”

And they say:

“No, for it is in the open town-square we are to lodge.”

Then he presses at them exceedingly. So they turn aside to him, and they come to his house. Then he makes for them a drinking, and some unleavened cakes that he had baked, and so they eat. Before they were to lie down, there were the men of the city, the men of Sedhom, that had got circled about the house, men of all sorts from young man even to elder, all the people even from the town's end. And they cry to Lot, and say to him:

“Where are the men that came to thee to-night?
Make them come out to us, and we will get to know them!”

Then Lot goes out to them towards the door, and he closed the door leaf behind him. And he says to them:

“Do not, now, my brethren, cause any hurt.
See, now, I have two daughters, that have not known a man:
Let me cause them to come out, now, to you.
And do ye to them according as is pleasing in your eyes.
Only to these men, do not ye anything,
For it was on this account they came into the shade of my roof.”

Then say they:

“Be off, thou, far enough!”

And they say:

“This is the one man who has come to sojourn here;
And he forsooth is even to be a judge.
Now are we going to do hurt to thee more than to them.”

So they press at the man exceedingly; and they approach to smash the door leaf. Then the men put out their hand, and make Lot come to them towards the house, while the door leaf itself they closed. And as for those men who were at the door of the house they struck them into a blindness (or in the darkness) from little to large. Then did they weary to find the door. Then say the men to Lot :

“Who in addition is here of thine? A son-in-law and thy sons and thy daughters?

Yea, all thou hast in the city cause thou to go out from this place.

For we are destroyers of this place!

For their bitter cry is greatness itself before Iahweh.

And Iahweh has sent us to destroy it utterly.”

So Lot goes out, and talks to his sons-in-law who were taking his daughters in marriage, and he says :

“Arise ye! Away out from this place, for Iahweh is causing to destroy the city!”

But he was like one for ever joking in the eyes of his sons-in-law.

Then there was something like the dawn that shot up. And the messengers urged at Lot, saying,

“Up! Take thy Ishshah and thy two daughters, the ones that are found,

Lest thou get whirled away in the evil of the city.”

But he keeps questioning. Then the men seize firm hold at his hand, and at his Ishshah's hand and his two daughters' hands, through Iahweh's pity upon him, and they make him go out, and they set him down to rest outside of the city. And it came to pass as they were making them go out towards the outside, they say :

“Get thee escaped, for thy very life!

Look not behind thee, and stand not still in all the circle,

Mountainwards get thee, with thy escape, lest thou get whirled away.”

Then says Lot to them :

“ Do not, now, O my lords !
See, now, thy slave has found favour in thine eyes !
And thou hast made thy kindness very great in what thou hast done
by me, to keep my soul alive.
And see me, I have not power to get me away toward the mountain
Lest the hurt cleave to me, and I be dead.
See ! now this city, near at hand for fleeing thither.
And it is a little one, let me have my escape thither.
Is it not a little one (mic'ar) and let my soul live.”

Then He says to him :

“ See, I have accepted thy face for this thing also,
So as to stop my overturning of the city that thou hast talked of.
Hasten, get there, escape thither ;
For I am unable to do anything until thou come thither.”

It was on this account that they have called the name of the city Ço'ar (little). It was when the sun went up over the land that Lot came Ço'ar-wards, and Iahweh caused it to rain sulphur and fire upon Sedhom and Amorah, even from the presence of Iahweh, from the heavens. So He overturned those cities and all the circle, and all the inhabitants of the cities and the sprouting of the Adhamah-soil. Then it came to pass that Lot's Ishshah gives a look from behind him, and so she is a salty pillar. Then Abh-Raham bestirs him early in the morning to the place where he had stood before the face of Iahweh (xix. 28). And he gazes over the face of Sedhom and Amorah, and over all the face of the Circle-land, and he takes his look, and lo ! the land's smelling-reek went up like the smelling-reek of some smelting-oven.

§ 12.

Then it came to pass that Lot goes up from Ço'ar and settles in the mountain and his two daughters along with him, for he was timid at settling in Ço'ar. So he settles in

the cave-region, he and his daughters. Then says the first-born to the lesser one :

“Since our father is an elder, and as for men there is not one in the land to come in upon us, according to the way of all the land ;
Go to, let us make our father drink wine, and let us lie with him,
And let us have a seed alive from our father.”

So they make their father drink wine, in the night it was ; and then the first-born comes and lies with her father, but he knew not at her lying down or at her rising up. And so after the morrow it came to pass she says to the lesser sister :

“See I lay last night with my father ;
Let us make him drink wine to-night also :
Then come thou—lie thou with him,
And let us have a seed alive from our father.”

So they make their father drink wine in that night also, and then the lesser sister rises and lies with him, but he knew not at her lying down or at her rising up. So it came to pass both Lot's daughters conceive from their father. Then the first-born bears a son and cries his character-name “Mo'abih.” It is he that is ancestor of Moabih until this day. And as for the lesser, she also bare a son, and she cries his character name “Ben-Ammi” (my people-son). It is he that is ancestor of the Ammonites until this day (xix. 38).

§ 13.

(xxi. 1a.) So it was Iahweh that looked in upon Sarah according to what He had said. So Sarah conceives and bears to Abh-Raham a son, even for his old age (xxi. 2a). And he says :

“Who would have sung to Ab-Raham :
Sarah has given suck to sons,
For I have borne a son for his old age.”

(xxii. 20.) Then it was told to Abh-Raham :—

“Lo ! Milcah, she too hath borne sons to Nachor thy brother—

Ug, his first-born, and Buz his brother, and Qemu-El, ancestor of
Aram.

And Kesedh and Chazo, and Pildash, and Idlaph, and Bethu-El.

And it was Bethu-El that produced Ribhqaḥ. It was these that Milcah bore to Nachor, Abh-Raham's brother. And there was his concubine, her name being Reumah, and it came to pass she bare Tebhach and Gacham and Tachash, and Ma'akhah.

(xxv. 1.) Then it came to pass that Abh-Raham goes and takes an Ishshah, and her character-name was Qeturah (incense offered). And she bears him Zimran, and Ioqshan, and Medhan, and Midhian, and Ishbaq and Shuch. Then it was Ioqshan that produced Shebha and Dedhan. And as for the Dedhanites they were Asshurites and Letushites, and Leumites. Then there were the Midhianites, Ephah, and Ephraim, and Chanokh, and Abhidha and Elda'ah. It was all these that were the sons of Qeturah.¹

Then it came to pass that Abraham gives all he had to Içchaq. And Içchaq dwelt alongside of the well of the Jaws of Roi.

§ 14.

(xxiv. 1.) Now since Abh-Raham was old, well on in days, and since Iahweh had blessed Abh-Raham in everything, then Abh-Raham says to his slave, his house-elder, who was giving the commands over all that he had :

“Put now thy hand under my thigh,
And I'm going to make thee pledged
By Iahweh, God of the heavens, and God of the earth,
As to what thou art not to take for an Ishshah for my son,

¹ *i. e.*, They were incense-offering tribes.

From the Kena'anite-daughters, although I am dwelling in their midst,

For it is to my land and to my birthplace thou art to go,
And so thou art to take an Ishshah for my son, for İçchaq."¹

Then says the slave to him :

"What if the Ishshah may not wish to go after me to this land ;
Am I indeed to cause thy son to return to the land thou camest out from ?"

Then says Abh-Raham to him :

"Have a care to thee, lest thou cause my son to return thither.
It was Iahweh the God of the heavens ²that took me from my father's house and from the land of my birth,
And who talked to me and who got Himself pledged to me, saying,
It is to thy seed I am to give this land,
'Tis He who will send His messenger before thee,
And so thou art to take an Ishshah for my son from there,
But if perchance the Ishshah is not going to be willing to go after thee,
Then thou art to get freed from this my pledge,
Only as for my son thou art not to cause him to return thither."

So the slave puts his hand under the thigh of Abh-Raham, his lord, and gets pledged to him according to this utterance.

Then the slave takes ten camels, some of his lord's camels, and goes, and in his hand was everything pleasing of his master's. And he rises up and goes to Aram of the Two Rivers (*i.e.*, Eastern Syria, between the Chaboras and the North-Euphrates, or perhaps only among the Damascus rivers) to the city of Nachor. Then he makes his camels kneel outside the street of the city, towards the water-well, at the evening tide, the time of issuing of women who draw water. Then he says :

¹ Note the strong love for clan and blood-kin ; and this, too, related ultimately to Deity.

² Observe how the Deity, Iahweh, was a Rain-God, a Sky-God, a Star-God.

"O Iahweh, God of my lord Abh-Raham,
Cause a meeting now, here before me to-day ;
And do a gracious thing for my lord Abh-Raham ;
Lo ! while I am standing by the water spring,
And the daughters of the men of the city are issuing to draw water ;
So may it be that the young woman to whom I say :
'Reach now thy pitcher, and let me drink,'
And she shall say, 'Drink, and let me make the camels drink
too ;'
Let that be she whom thou hast marked for thy slave, for Içchaq ;
And let it be in her that I am to come to know thou hast done a
gracious thing for my lord."

So it came to pass that while he, on the one hand, was just about to finish speaking, see ! there was Ribhqaah issuing, who was born to Bethu-El, son of Milcah (Princess's-son), wife of Nachor, brother of Abh-Raham, and her pitcher was upon her shoulder. Now this maid was exceeding pleasing to see, a virgin, and no man had known her. So she goes down toward the spring, and she fills up her pitcher.

Then the slave runs to call her and says :

"Let me swallow now, a little water from thy pitcher."

So she says :

"Drink, my lord."

And she hastens and brings down her pitcher on her hand, and lets him drink. So she finishes giving him to drink, and she says :

"For thy camels too I'll draw,
Even till they have all finished drinking."

So she hastens and empties her pitcher into the drinking trough, and runs again to the well to draw, and she draws for all his camels.

And as for the man, he was wondering at her, keeping silence, to know whether Iahweh had made his way successful or perhaps not. Then just when the camels had quite finished drinking, the man takes a golden nose-ring, a half-

sheqel its weight, and two bracelets, suitable for her hands, ten sheqels of gold was their weight.

And he says:

"Whose daughter art thou? Show this, now, to me.
Is thy father's house a place for us for lodging?"

And she says to him:

"I am daughter of Bethu-El, son of Milcah,
Whom she bare to Nachor."

And she says to him:

"Also straw and fodder is abundant with us,
Also a place for lodging."

Then the man falls down, and bows himself to Iahweh.
And he says:

"Blessed is Iahweh, God of my lord Abh-Raham,
Whose grace and truth have not departed from my lord.
I was on the way, but Iahweh guided me to the house of my lord's
brethren."

Then the young woman runs and tells her mother's house according to all these things. Now Ribhqah had a brother, and his character-name was Labhan (white). So Labhan runs to the man, to the street, to the spring. And so it was that according to his having seen the nose-ring and the bracelets upon his sister's hands and according to his having heard the words of Ribhqah his sister, saying:

"Thus did the man talk to me."

So he comes to the man, and lo! he was standing by the camels by the spring. So he says:

"Come, O Iahweh's blessed one.
Why art thou to stand in the street?
And here am I, who have arranged the house and a place for the
camels."

So the man comes towards the house; and he unharnesses

the camels, and gives straw and fodder to the camels, also water to wash his feet and the feet of the men who were with him.

Then he sets before him something to eat. But he says :

“I am not to eat, until if possible I have told my affair.”

And they say :

“Say on.”

Then he says :

“I am Abh-Raham’s slave.

And it is Iahweh that hath blessed my lord, and he is great.

And He has given him a flock and a herd and silver and gold, and slaves and maidservants, and camels and asses.

And Sarah my lord’s wife bare a son to my lord, after she was old.

And he has given him all that he has.

And my lord caused me to take a pledge, to wit :

‘Thou art not to take a wife for my son of the Kanaani’s daughters.

In whose land, albeit, I am dwelling.

But, if thou please, it is to my father’s house thou art to go, and to my tribe :

And so thou art to take a wife for my son.’

So it came to pass I said to my lord :

‘It may be that the wife is not going to follow me !’

Then says he to me :

‘Tis Iahweh, before whom I have ever walked,

Who is to send His messenger with thee and make thy way prosper.

And so thou’lt take a wife for my son, from my tribe and from my father’s house.

Then thou shalt get thee released from my oath, if thou comest to my tribe :

And even if perchance they may not give to thee, then thou shalt be released from my oath.’

And so it came to pass, I come to-day to the spring and I say :

‘O Iahweh, God of my lord Abh-Raham.

If perchance, now, thou art prospering my way, on which I am going :

Lo ! while I am standing by the water-spring.

And it come to pass, the veiled maid who comes out to draw,

And I say to her, ‘Let me drink, now, a little water from thy pitcher,’

If she shall say to me, ‘Both drink thou and for the camels too will I draw.’

Let her be the wife whom Iahweh has marked for my lord's son.'
And while I had yet to finish talking in my own mind,
There, behold ! Ribhqaḥ issuing and her pitcher on her shoulder !
So she goes down towards the spring and draws.
Then said I to her : ' Let me drink now ! '
And she hastes and puts down her pitcher from her,
And says, ' Drink, and the camels too will I give to drink.'
So I drank, and the camels too did she give to drink.
So I asked her, and said : ' Whose daughter art thou ? '
Then says she, ' Daughter of Bethu-El, son of Nachor, whom
Milcah bare to him.'
So I put the nose-ring upon her nose, and the bracelets upon her
hands.
And I bowed, and bent me down to Iahweh,
And I blessed Iahweh, the God of my lord Abh-Raham.
Who had caused me wander in a true way to take the daughter of
my lord's brother for his son.
And now, if perchance ye be treating my master with grace and
truth,
Set it forth to me ; and if perhaps not, then set it forth to me ;
And let me turn to the right hand or to the left."

Then answers Labhan, and says :

" It is from Iahweh that this thing has proceeded.

We have no power to say to thee what is hurtful or what is
pleasing.

See Ribhqaḥ before thee ! Take and go !

And let her be wife to thy lord's son, according as Iahweh hath
said."

So it came to pass, when Abh-Raham's slave hears their
words, then he bends himself towards the ground to Iahweh.
Then the slave brings out silver vessels and golden vessels
and gives to Ribhqaḥ, also ornaments which he gives to her
brother and to her mother.

Then they eat and drink, he and the men who were with
him, and they lodge for the night. And they rise up in
the morning, and he says :

" Send me away to my lord."

But her brother and her mother say :

“ Let the young woman sit with us some days, or say ten,
And afterwards let her go.”

But he says to them :

“ Do not keep holding me back,
Since it is Iahweh who hath made my way prosperous,
Send me away and let me go to my lord.”

Then they say :

“ Let us call the young woman, and let us ask at her mouth.”

So they cry to Ribhqah, and say to her :

“ Art thou to go with this man ?”

And she says :

“ I am to go.”

So they send away Ribhqah their sister and her nurse, and Abh-Raham's slave, and his men. And they bless Ribhqah and say to her :

“ Thou art our sister.

Become thou thousands of myriads ;

And may thy seed take possession of them who hate them, in the
very court of justice.”

Then rise up Ribhqah and her young women, and they ride upon the camels and go after the man. (But Abh-Raham had died.) Then the slave takes Ribhqah and goes to Içchaq, at the descent of the well of Jaws of Roi ; for he was dwelling in the southern land (the Neghebbh). Then it came to pass Içchaq goes out to take a look in the field for the evening's preparation. So he lifts his eyes and takes a look, and lo, there are camels coming. Then Ribhqah lifts up her eyes and sees Içchaq, and she falls from the camel. Then she says to the slave :

“ Who is yonder man who is walking in the field to meet us ?”

And the slave says :

“ It is my lord.”

So she takes the veil and covers herself up. Then the slave records for Içchaq all things that he had done. Then Içchaq makes her come towards the tent. And he takes Ribhqah, and she becomes wife to him. So he loved her, and got comfort after the death of his father. (xxiv. 67.)

§ 15.

(xxvi. 1.) Now it came to pass there was a hunger in the land, and so Içchaq goes to Abhi-melekh King of the Philistines, towards Gerar, (the sojourning land). Then Iahweh gives His manifestation to him, and says :

“Sojourn in this land, and I am to be with thee, and I’m to bless thee.” (xxvi. 3.)

(xxvi. 6.) So Içchaq dwells in Gerar (the sojourning land); then the men of the place ask touching his wife, and he says :

“She is my sister.”

For he was afraid to say my wife, “lest the man of the place should murder me on account of Ribhqah, for she is pleasing in appearance.” So it came to pass that when his days there were prolonged, that then Abhi-melekh, king of the Philistines, looks out through the opening, and he gets a sight; and lo, there was Içchaq laughing heartily (Meçacheheq) with Ribhqah his wife. Then Abhi-melekh cries to Içchaq, and says :

“Certainly, see, she is thy wife !

And how hast thou said ‘she is my sister’ ?”

Then Içchaq says to him :

“Because, I said, lest I may die on account of her.”

Then says Abhi-melekh :

“What is this thou hast done to us !

But a little and one of the people had slept with thy wife.

And thou hadst caused guiltiness to come among us !”

So Abhi-melekh directs all the people, saying :

“Whoever touches this man or his wife is surely to die.”

So Içchaq sows in that land and he reaps in that year a hundred measures, and Iahweh blesses him. And the man was great and continued being a great nomad until he was great exceedingly. And he had cattle possession of the flock and cattle possession of the herd, and a numerous slave possession. And it came to pass that some Philistines remain jealous of him (xxvi. 14).

(xxvi. 16.) Then Abhi-melekh says to Içchaq :

“Go away from being with us, for thou art far stronger than we.”

§ 16.

So Içchaq goes from there, and camps in the Gorge of Gerar and dwells there. Then Içchaq's slaves search in the gorge and find there a well of living water (xxvi. 19). So the shepherds of Gerar contend with the shepherds of Içchaq, saying, “The water belongs to us.” So he cries the name of the well Eseq (Persistence), for they made themselves persistent at him. Then they dig out another well, and they contend likewise over it; and he cries its name Sitnah (Opposition). So then he moves on from there, and he digs out another well, but they contended not over it. So he cries its name Rechobboth (Broad places). And he says :

“Now hath Iahweh made a broad place for us, and we are to flourish in the land.”

So then he goes up from there to Be'er-Sheba (the well of Sheba, “the well of an Oath,” or “the well of Seven”). Then Iahweh becomes manifest to him in that night, and says:—

“'Tis I, God of thy father Abh-Raham !

Do not fear : I am with thee ;

And I am to bless thee, and make thy seed many, instead of Abh-Raham my slave.”

So he builds there an altar, and cries on the name "Iahweh," and he stretches there his tent, and Içchaq's slaves dig out a well there.

Then Abhi-melekh went to him from Gerar with a friendly possession (as a gift), and Phichol was his prince of the force. Then says Içchaq to them:

"Why have ye come to me,
Seeing that it was you that hated me, and sent me away from you?"

Then say they:

"Surely have we seen that Iahweh was with thee.

And so we say:

'Let there be, now, an oath (a lifting of the hand), a demarcation
between us and thee,

And let us arrange an agreement with thee.

It may be thou art going to do a hurt to us,

While we have not touched thee,

And while we have done to thee only what is pleasing;

And we sent thee away in soundness,

So that now 'tis thou who art blessed of Iahweh.'

So he makes a drinking feast, and they eat and drink. Then they are up betimes in the morning, and they get pledged, each as if it were to his brother. And Içchaq sends them away, and they go from him in soundness.

And so it came to pass, on that day, that Içchaq's slaves come and set forth to him what concerns the well, how they had searched, and they say to him:

"We have found water."

(xxi. 31.) It is on this account that men cry to that place "Be'er-Shebha," for it was there that those two got pledged. And they drew up an arrangement at Be'er-Shebha. Then rises up Abhi-melekh and Phikhol, his prince of the force, and they return to the Philistines' land.

Then he (Içchaq) plants a sacred post in Be'er-Sheba (xxi. 33) and cries there:

"In the name of Iahweh, God of the Veiled."

§ 17.

(xxv. 21.) Then it came to pass that Içchaq appeals to Iahweh to look upon his wife, because she was barren. So Iahweh suffers the appeal, and Ribhqah his wife conceives. And now the two sons push themselves about within her, and she says:

“ I wonder whether it may be.
Why am I so ? ”

So she goes to seek Iahweh. Then says Iahweh to her :

“ It is two peoples that are in thy womb :
And it is two great peoples that are to branch out from thy bowels,
And great people is to be stronger than great people.
And one that is numerous is to serve one that is little.”

So it came to pass that her days are full for the birth, and lo ! there is a twin-pair in her womb. Then the first issues, ruddy all of him, like a hairy cloak : so they cry his character-name Esau. And it was after this that his brother issued, and his hand was gripping the heel (Egebh) of Esau, so they cry his name Ia'aqobh.

Then the youths grow up. And it came to pass that as for Esau, he was one acquainted with hunting, a field-man : but as for Ia'aqobh, he was a complete man, one who abides in tents. Now Içchaq loved Esau, for game just suited his mouth ; but Ribhqah, she was fond of Ia'aqobh. Now it came to pass Ia'aqobh was stewing a stew, and Esau comes from the field, and he was weary. So Esau says to Ia'aqobh :

“ Let me sup, now, some of the red stuff (Adham), this red stuff here ;
For a weary man am I.”

It is on this account that men have cried his character-name “ Edhom ” (red).

So says Ia'aqobh :

“ Sell, from this day, thy birthright to me.”

Then says Esau :

“ See, here am I just going to die !
And of what use to me is a birthright ? ”

Then says Ia'aqobh :

“ Get thee pledged to me from this day.”

So he gets pledged to him, and he sells his birthright to Ia'aqobh ; while as for Ia'aqobh, he gave Esau some bread and some stew of lentils.

(xxv. 34.) So Esau eats, and drinks, and rises up and goes away. So Esau despises his birthright.

§ 18.

(xxvii. 1.) Now it came to pass, when Içchaq is old, then his eyes grow weak of sight. So he says to Esau :

“ Take, now, thy weapons, thy quiver and thy bow ;
And go out to the field and hunt some game for me.
In exchange my life is going to bless thee ere I may die.”

(xxvii. 5.) Now there was Ribhqah listening at Içchaq's talking to Esau his son. Then Esau goes to the field to hunt game to bring back. While as for Ribhqah she said to Ia'aqobh her son, to wit :

“ See, I have listened to thy father talking to Esau thy brother saying :
Bring to me game and let me bless thee before Iahweh.”

(xxvii. 15.) Ribhqah takes the honoured garments of Esau her son, the greater one, which were with her in the house ; and she clothes Ia'aqobh her son, the lesser one. (Then Içchaq says, being approached):

“ Who art thou ? ” (xxvii. 18.)

(xxvii. 19.) And Ia'aqobh says to his father :

" 'Tis Esau, thy firstborn, that I am,
Just as thou saidst to me have I done.
Arise, now, sit and eat of my game,
And in exchange let thy life bless me."

Then says Içchaq to his son :

"What is this ! Thou hast made haste in finding, O my son !"

Then he says :

"It is because Iahweh thy God caused it to come to meet me."

(xxvii. 24.) Then he says :

"Is this thou, my son, Esau ?"

And he says :

"It is I."

So he says :

"Let it come near to me, and let me eat some of my son's game.
To the end that my life may bless thee."

So he sets it near to him, and he eats; and he brings him wine, and he drinks. Then says to him Içchaq his father :

"Be near now, and kiss me, my son."

So he comes near and kisses him. Then he smells the smell of his garments; and he blesses him, and he says :

"See the smell of my son is like the smell of a field :
That one that Iahweh hath blessed."

"Let nations be slaves to thee, (xxvii. 27.)
And let great peoples bend down to thee. (xxvii. 29a.)
Let it be those who curse thee who are accursed : (xxvii. 29c.)
And let it be they who bless thee that are blessed."

(xxvii. 31.) Then it came to pass, just as Içchaq finished blessing Ia'aqobh, that there was Esau his brother coming from his hunting. So then he says to his father :

"Let my father arise and let him eat of his son's hunting.
Then in exchange let thy life bless me."

Then says Içchaq his father to him :

“ Who art thou ? ”

So he says :

“ Thy son,—thy first-born, Esau, am I.”

(xxvii. 33.) Then was Içchaq frightened with a great fright even exceedingly, and he says :

“ Who, where is he who hunts game ?

And he has brought to me

And I have eaten of all, ere thou shouldst come.

And I have blessed him.

Likewise blessed is he to be.”

(xxvii. 36.) And he says :

“ Is it because they call his character-name Ia'aqobh,

And so he hath (trod on my heels) supplanted me these twice.

It was my birthright which he took :

And see ! now he hath taken my blessing ! ”

§ 19.

(xxvii. 41.) So it came to pass Esau hates Ia'aqobh, on account of the blessing with which his father blessed him.

(xxvii. 45.) [Then says Ribhqah to Ia'aqobh, “ Go away.”]

“ Until the turning away of thy brother's wrath from thee,

And till he may forget what thou hast done to him.” (xxvii. 45a.)

(xxviii. 10.) So Ia'aqobh goes out from Be'er-Shebha' and goes away Charanwards.

§ 20.

(xxix. 2.) Then he takes a view, and lo ! a well in the field. And, lo ! three groups of flocks lying down by it : for it was out of that well they were to water the groups, and there was the stone, which was a big one, on the mouth of the well. So they would get all the groups gathered thither,

and then would roll the stone off the mouth of the well, and would water the flock, and would return the stone upon the mouth of the well, to its place. Then says Ia'aqobh to them :

"My brothers, whence are ye?"

And they say :

"From Charan are we."

And he says to them :

"Know ye Labhan, Son of Nachor?"

And they say :

"We do know him."

Then says he to them :

"Has he health?"

And they say :

"Health! And lo! there is Rachel his daughter coming with the flock."

Then he says :

"See what remains of the day is great!

It is not due time for getting the cattle-stock gathered.

Water the flock, and go, pasture."

Then say they :

"We have not power, until all the groups get gathered :

Then they are to roll away the stone off the well's mouth.

Then we are to water the flock."

While he was still talking with them, there was Rachel coming with the flock that belonged to her father, for she was shepherdess. Then it came to pass, as Ia'aqobh saw Rachel, the daughter of Labhan, his mother's brother, and the flock of Labhan, his mother's brother, then Ia'aqobh drew near and rolled the stone off the well's mouth, and watered the flock of Labhan, his mother's brother. Then it came to pass Ia'aqobh kisses Rachel and lifts up his voice and weeps. And

Ia'aqobh tells Rachel that he is her father's brother, and that he is son of Ribhqah. So she runs and tells her father. Then at Labhan's hearing the report about Ia'aqobh, his sister's son, he runs to meet him, and he embraces him and kisses him, and he makes him come to his house. Then he relates to Labhan all those things. So Labhan says to him :

"Of course, thou art my bone and my flesh." (xxix. 14a.)

(Now Ia'aqobh loved Rachel and sought her to wife.) But Labhan says to him :

"It is not to be done thus in our place,
To give the little one before the firstborn." (xxix. 26.)

(xxix. 31.) (So he receives both of Labhan's daughters, Leah the firstborn, and Rachel the little one, to wife.) Then Iahweh observes that Leah was hated. So He opens her womb, while Rachel was barren. So Leah conceives and bears a son. Then she cries his character-name "Re'u-bhen" : for she said :

"Because Iahweh has seen (Ra'ah) into my submission.
For now my Ish-husband is to love me."

Then she conceives still, and bears a son, and she says :

"For Iahweh has heard (Shama') that I am hated;
And He has given to me also this."

So she cries his character-name "Shim'on." Then she conceives still, and bears a son : and she says :

"Now ! this time my Ish-husband is to get attached (Lawah) to me.
For I have borne to him three sons."

It was on this account that they cried his character-name "Lewi." Then she conceives still, and bears a son : and she says :

"This time I am to lift up my hands in praise (Iadhah) to Iahweh."

It was on this account that she called his character-

name "Iehudhah." (xxix. 35.) Then she stood aloof from bearing.

(xxx. 36.) (Then Rachel says):

"But I, too, am going to have sons from him."

So she gives him Bilhah her slave-maid, for an Ishshah-wife. So Ia'aqobh comes in to her (and she bears). Then Bilhah, Rachel's slave-maid, conceives still and bears a second son to Ia'aqobh. (xxx. 7.) So then Leah observes how she also has stood aloof from bearing. (xxx. 9.) Then she takes Zilpah, her slave-maid, and gives her to Ia'aqobh for an Ishshah-wife. So Zilpah, Leah's slave-maid, bears Ia'aqobh a son. Then says Leah:

"In Fortune (Gadh)."

So she cries his character-name "Gadh." Then Zilpah, Leah's slave-maid, bears a second son to Ia'aqobh. And Leah says:

"In my Blessedness (Asheri),
For daughters will count me blessed."

So she cries his character-name "Asher." Then Re'ubhen goes in the days of the wheat-shearing, and finds love-apples in the field: so he brings them to Leah his mother. Then says Rachel to Leah:

"Give me, now, some of thy son's love-apples."

But she says to her:

"Is it a little thing that thou hast taken my Ish-husband?
And thou art to take also my son's love-apples!"

So Rachel says:

"For this he is to couch with thee to-night,
Instead of thy son's love-apples."

So Ia'aqobh comes from the field in the evening; and Leah goes out to meet him, and she says to him:

"It is to me thou art to come in,
For surely I have hired thee with my son's love-apples."

(xxx. 16.) So he couches with her on that night. (So Leah bears, and she says):

“ This time my Ish is to make me his abode (Zebhul):
For I have borne him six sons.” (xxx. 20.)

(xxx. 23 pt.) So she cries his character-name “ Zebhulun.” And it was afterwards that she bore a daughter, and she cried her character-name “ Dinah ” (Judging).

Then Iahweh remembers Rachel; and He opens her womb, and she bears a son. So she cries his character-name “ Ioseph,” saying:

“ May Iahweh add (Ioseph) to me another son.” (xxx. 24.)

§ 21.

Then it came to pass, as Rachel had borne Ioseph, Ia'aqobh says to Labhan:

“ Send me away; and let me go to my place, and to my land.”

Then Labhan says to him:

“ I wonder, now, whether I have found favour in thine eyes.
I have been divining with serpents (Nachash)
And Iahweh hath blessed me as rolled in one with thee.” (xxx. 27.)

(xxx. 29.) Then says (Ia'aqobh) to him:

“ 'Tis thou who knowest what has been my slave-service to thee.
And what thy cattle-stock has been with me.
For it was little thou hadst before my coming,
But it hath burst forth to a multitude.
And Iahweh hath blessed thee at my foot.
And now what am I also to do for my own house?”

Then says he (Labhan):

“ What am I to give thee?”

So says Ia'aqobh :

"Thou art not going to give me the least thing.
I wonder whether thou art going to do this matter for me !
Let me return, and let me pasture thy own flock."¹ (xxx. 31.)

(xxx. 34.) Then says Labhan :

"See ! I would that it might be according to thy words."

So he (Labhan) sets apart that day the striped and spotted he-goats, and all the dotted and spotted she-goats, every one that had "Labhan" marked upon it: also everything that was dark-coloured among the sheep. Then he gives these into the hand of his sons. Then he sets a journey of three days between him and Ia'aqobh, while Ia'aqobh was shepherd for all those of Labhan's flock that got left.

Then Ia'aqobh takes him a faggot of rods of white wood, soft and bent and easy to peel. Then he pares many white bare places, laying bare the white (Labhan) that was on the rods. (xxxviii.a.) Then he lays along the separate rods that he had peeled in the water-troughs, so as to face the flock. (xxxix.) Then the flocks had their heat towards the rods, and so the flock bore striped, dotted, and spotted young. (xxx. 40a.) Then those lambs Ia'aqobh set apart. (xxx. 41.) And he put folds apart for himself ; and did not set these by Labhan's flock (by the white flock). And so whenever the flock was going to be in heat, if they were the well-framed ones, then Ia'aqobh would put the rods before the flock's eyes in the water-troughs, so that they should have their heat among the rods. But at any show of weakness by the flock, he would not set thus: so that it would come to pass that the weakened ones would belong to Labhan (white)

¹ Apparently they agreed that any not purely white, *i.e.*, not "Labhan" among the lambs should not be counted Labhan's property. Ia'aqobh should own them.

and the well-framed ones to Ia'aqobh. So it came to pass that the man spreads out very exceedingly : and he has manifold flocks and slave-maids and slaves, and camels and asses. (xxx. 1.) Then he hears the words of the sons of Labhan, saying :

“Ia'aqobh hath taken all that our father had :

And it is from what our father had that he hath made all this glory.”

§ 22.

(xxx. 216.) So he rises up and crosses the Great River (Euphrates). Then Labhan approaches Ia'aqobh. And while Ia'aqobh had pitched his tent in the mountains (xxx. 25), Labhan also and his brothers pitched in the Gil'adh mountains. (Then says Labhan):

“Why hast thou gotten concealed at thy flight?

And been as a thief with me?

And thou hast not told me,

So that I might send thee away with rejoicing and with songs, with tambour, and with harp!” (xxx. 27.)

(xxx. 31.) Thus answered Ia'aqobh and said to Labhan :

“I was timid, for I said, lest thou shouldst cut off thy daughters from me.

It is now twenty years that I am with thee. (xxx. 38.)

As for thy ewes (Rachels) and thy goats, never were they orphaned ;

It was not rams of thy flock that I ate :

Whatever was torn, I brought it not to thee :

It was I that was to come short of it :

It was from my hand thou wert to require it :

Whatever was stolen by day and whatever was stolen by night, I was to blame.

So by day heat devoured me, and frost by night, and sleep fled away from my eyes.” (xxx. 40.)

(43.) Then answers Labhan and says to Ia'aqobh :

“Those daughters are my daughters ! And those sons are my sons !

And that flock is my flock : and all thou seest, it is mine !
 And seeing these are my daughters, what am I to do to them ?
 Or to their sons whom they have borne ?
 So now, come let us fashion an agreement, I and thou !
 And let something be for a witness between me and thee."

So he says to his brethren :

"Gather ye stones."

So they took stones and made a pile rolled up ("Gal") :
 and they ate there by the pile. Then says Labhan :

"It is this pile that is witness (Edh) between me and thee to-day."

It is on this account that people call its name "Gal-Edh" :

"And let it be the place-of-watch (Miçpah)
 Which says, 'Let Iahweh watch between me and thee.
 When each is concealed from his fellow.'
 If perchance thou shalt oppress my daughters,
 Or if perchance, thou shalt take Ishshahs over my daughters :
 Iahweh hath seen the witness between me and thee." (xxx. 50.)

§ 23.

(xxxii. 4.) Then it came to pass that Ia'aqobh sends messengers before him to Esau his brother, towards the land Se'ir, and he directs them, saying :

"It is this ye are to say to my lord, to Esau.
 'Thus hath said thy slave Ia'aqobh,
 I have sojourned in company with Labhan,
 And I have delayed up till now.
 And I had ox and ass, flock and slave and slave-maid,
 So let me send to acquaint my lord, to find favour in thine eyes.'"

Then it came to pass, the messengers return to Ia'aqobh, saying :

"We came to thy brother, to Esau,
 And likewise he is travelling to meet thee :
 And there are four hundred men along with him."

Then was Ia'aqobh exceedingly timid and oppressed. So he halves the people that are with him, and the flock and the herd, and the camels into two camps. And he says :

“If perchance Esau may come to the one camp and cause a smiting of it,

There shall be the camp that has got left, for flight.” (xxxii. 9.)

(xxxii. 14.) So he takes as a gift for Esau his brother, some of what has come under his own power, to wit: she-goats 200 and goats 20, ewes 200 and rams 20, camels giving suck and their young 30, cows 40 and bulls 10, she-asses 20 and asses 10. Then he gives these into the hands of his slaves, drove by drove separately, and he says to his slaves :

“Cross over before me,

And let there be a breathing-space that ye set between drove and drove.”

And he directs the first, saying :

“When Esau my brother shall meet thee and ask thee, saying :

‘Whose art thou? And whither art thou to go? And whose are these before thee?’

Thou art to say : ‘Thy slave Ia'aqobh's.

This is a gift sent to my lord, to Esau.

And, see ! he too is behind us.’”

Then he directs the second, also the third, also all those who are going after the droves, saying :

“It is somewhat like this word that ye are to utter to Esau

At the place when ye find him,

And ye shall say, ‘See, he too is behind us.’”

[For said he :

“Let me cover his face with the gift that is going before me.

Then it is after that that I am to see his face.

Would that he might accept my face !”] (Gloss theological.)

So the gift crosses the stream before him, but he himself lodged that night in the camp. (xxxii. 22.) Then he rises up amid that night, and takes his two wives and his two slave-

maids and his eleven children, and causes them to cross the gorge-stream, and he makes all his possessions cross over.

§ 24.

Then Ia'aqobh gets himself left all alone, and there wrestles some one with him until the beaming up of the light of day. Then when this one looks and sees that he is not equal to him (to Ia'aqobh, as a wrestler), then he touches the hollow of his thigh, and the hollow of Ia'aqobh's thigh gives way amid his wrestling along with him. Then says he :

"Send me away, for the daylight has beamed up."

But he (Ia'aqobh) says :

"I am not to send thee away, save perchance when thou hast blessed me."

Then he says to him :

"What is thy name?"

So he says:

"Ia'aqobh."

Then says he :

"It is not Ia'aqobh ('he will dog the heels') thy character-name is to be called any more.

But, if you will, it is Isra-El (a Deity is to be Prince).

For thou hast been a prince beside both gods and men,

And thou hast power."

Then Ia'aqobh asks, and says :

"Acquaint me now with thy name."

But he says :

"Why is it that thou shouldest ask for my name?"

(xxxii. 29.) So it came to pass he blesses him there. Then it came to pass that the sun beams up, just as he

crossed Penu-El, and he was just then limping on account of his thigh. (xxxii. 31.)

[*Inserted Archæological Note.*—It is on this account that the Israelites are not to eat the muscle of the hip that is upon the hollow of the thigh, up to this day; because He touched the hollow of Ia'aqobh's thigh, at the muscle of the hip.]

§ 25.

(xxxiii. 1.) Then Ia'aqobh lifts his eyes and takes a look, and lo, there is Esau coming, and along with him four hundred men. Then he divides the children to Leah, and to Rachel, and the two slave-maids. But he puts the slave-maids and their children first, and Leah and her children next, and Rachel and Joseph next. And he himself crosses over before them, and bends himself towards the earth seven times, until his approach to his brother. Then Esau runs to meet him, and embraces him. Then the slave-maids approach, they and their children, and they bend themselves down. Then Leah approaches with her children, and they bend themselves down. Then he (Esau) says:

“What dost thou with all this camp that I have met?”

And he says:

“It is for finding favour in the eyes of my lord.”

Then Esau says:

“I have a multitude, my brother.

Let there belong to thee what belongs to thee.”

Then says Ia'aqobh:

“Do not, now; if perchance, now, I have found favour in thine eyes;

But thou art to take my gift from my hand:

It is on this account that I have seen thy face;

It is like seeing God's face, and thou hast been pleased with me.” (xxxiii. 10.)

Then he says :

“Let us strike our tents and let us go, and let me go as thy mate.” (xxxiii. 12.)

Then says he to him :

“It is my lord who is aware that the children are tender,
And there are the flock and the herd giving suck by me.
And if they were to drive them hard a single day, all the flock
would die.
Let my lord cross over, now, before his slave.
And as for me, I had better be trudging along at my ease,
According to the pace of this task that is before me,
And according to the pace of the children :
Until I come to my lord, Seir-wards.”

Then says Esau :

“Let me set, now, with thee some of the people that is with me.”

But he says :

“Why is this ? I am going to find favour in my lord’s eyes.”

So Esau returns that day to his road Seir-wards.

(xxxvi. 31.) Now it was these who were the kings who reigned in Edhomite land, before the reign of any king over the Israelites :

It came to pass that there reign in Edhom :

“Bela, Beor’s-son (the Burner) : and his city’s name was Dinhabhah.
Then Bela dies ; and Iobhabh, Terach’s-son (The Beaming), from
Bogra is king instead of him,
Then Iobabh dies, and Chusham, from a land of the South is king
instead of him.
Then Chusham dies, and Hadhadh, Bedhadh’s-son (The Dividing),
he who is smiting Midhian in the field of Moabh is king instead
of him, and his city’s name is Awith.
Then Hadhadh dies, and Samlah, from the Shrieking-place
(Masreqah), is king instead of him.
Then Samlah dies, and Shaoul, from the broad stretches of Euphrates,
the great river, is king instead of him.

Then Shaoul dies, and Baal-Chanan (Lord of Grace), Aklibor's-son (Mouse-man), is king instead of him.

Then Baal-Chanan, Aklibor's-son, dies, and Hadhar is king instead of him, and his city's name is Pa'u, and his Ishshah's name is Meheytabh-El (God pleaser), daughter of Matredh (ever dropping), daughter of Golden-Water."

Now as for Ia'aqobh, he struck tent, going Sukkoth-wards. Then it came to pass, he builds himself a house, and for his cattle possessions he made booths (sukkoth). It was on this account that people call the name of that place Sukkoth. (xxxiii. 18.)

§ 26.

[Then a Shekhemi chief woos a daughter of Isra-El.] Then he takes her, and lies with her, and so he humbles her. (xxxiv. 3.) But his whole life cleaves to Dinah (Judgment), the daughter of Ia'aqobh, and he loves the girl. (xxxiv. 5.) And it was Ia'aqobh who heard that he had defiled his daughter; while his sons were with his cattle-possession in the field. So Ia'aqobh was going to keep silence till they should come home. (xxxiv. 7.) But then when the sons of Ia'aqobh did come from the field, at their hearing of the thing, then did the men sorely fret themselves, and it was exceeding hot within them. For it was a piece of folly he had done touching Israel in lying with Ia'aqobh's daughter: and such a thing was not to be done. (xxxiv. 11.)

Then says Shekhem to her father and to her brothers:

"I am going to find favour in your eyes,
And whatever ye may say, I am going to give it.
Set upon me an exceedingly manifold dowry and gift,
And let me give just according as ye may say to me.
But give to me the girl for an Ishshah." (xxxiv. 12.)

(xxxiv. 19.) And the lad was not backward in doing the thing, for he was pleased with Ia'aqobh's daughter. And

he was one highly honoured of all his father's house. (xxxiv. 25.) Then it came to pass that two sons of Ia'aqobh, Shim'on and Lewi, brothers of Dinah, take each his sword ; and it was Chamor and his son Shekhem that they slew with the edge of the sword, while they took Dinah from Shekhem's house and then went out. But they plundered all that was in the house. (xxxiv. 29.) Then says Ia'aqobh to Shim'on and to Lewi :

“ Ye have brought me into trouble,
To make me stink to every inhabitant of the land : to the Kena'ani
and to the Perizzi.
While I am but a few mortals that can be easily counted :
And they'll get gathered against me and they'll smite me,
And I shall get destroyed, I and my house ! ” (xxxiv. 31.)

Then say they :

“ Is it a harlot he is to make of our sister ? ” (xxxviii. 13.)

§ 27.

(xxviii. 13.) [Then Ia'aqobh journeys on toward Bethel. And in the night] lo ! Iahweh is standing beside him, and He says :

“ It is I, Iahweh, God of Abraham thy father, and God of Içchaq.
Whatever land thou art lying upon,
It is to thee I am to give it and to thy seed.
And thy seed is to be like the dust of the land.
And thou art to swell out sea-wards and toward the east sunwards,
And toward the dark north, and toward the arid south.
And all the tribes of the Adhamah-soil are to get blessed by thee
and by thy seed.”

(xxviii. 16.) Then Ia'aqobh awakes from his sleep, and he says :

“ Surely there is a Iahweh at this place ;
But as for me, I knew it not.”

(xxxv. 14.) Then Ia'aqobh plants a Maçgebah (memorial

stone) at the place where He had talked with him, a Stone-Maceebah; and he poured upon it a libation, and streamed oil over it. (xxviii. 19.) And so it came to pass, he calls the name of that place Beth-El (House of Deity).¹

§ 28.

(xxxv. 16.) Then he strikes his tent and goes from Beth-El. And there was still a long stretch of the land for him to come towards Ephrath, when it came to pass Rachel gives birth, and with great difficulty in her bearing. And when she was suffering hard pain in her bearing, then says the midwife to her:

“Be not timid, for here also thou hast a son!”

But it came to pass at the going out of her life—for she died—that then she cried his character-name “Ben Oni” (my-son-of-trouble). And it was his father who cried to him, Bin-iamin (Prosperous-son). (xxxv. 19.)

(xxxv. 21.) Then Isra-El strikes his tents, and pushes on away far beyond the Flock-Tower.

§ 29. *Of Re'ubhen's Doings.*

(xxxv. 22.) Now it came to pass that during Isra-El's abode in that land, Re'ubhen goes and lies with Bilhah, his father's concubine, and Isra-El hears this.

Of Iehudhah's Doings.

(xxxviii. 1.) It came to pass at this time that Iehudhah goes down from beside his brothers and pushes on as far as to a certain Adhullami man, and his name was Chirah.

¹ These stories are evidently efforts to realise how the famous sanctuaries became such.

Then Iehudhah casts a look there on a certain daughter of a Kena'ani man, and his name was Shu': then he takes her, and comes in to her. So she conceives, and bears a son: then he cries his character-name "Er." Then she conceives again, and she bears a son: and she cries his character-name "Onan." And she continues again and bears a son: and she cries his character-name "Shelah." (And she was in Kezibhah at her bearing him.) Then Iehudhah takes an Ishshah wife for Er, his first-born, and Tamar was her name.

Now it came to pass that this Er, Iehudha's first-born, was hurtful in the eyes of Iahweh: so Iahweh causes his death. Then says Iehudhah to Onan:

"Go in to thy brother's Ishshah, and do a brother-in-law's husband-duty by her,
And cause seed to rise up for thy brother."

But Onan knew that the seed would not be his; and so whenever perchance he might be about to go in to his brother's Ishshah, then he would thoroughly spoil it, throwing it on the ground, so that there should not be a gift of seed to his brother. So he caused hurt in the eyes of Iahweh in what he did, and He caused him also to die. Then says Iehudhah to Tamar his daughter-in-law:

"Return as a widow to thy father's house,
Until my son Shelah be grown.
'For,' said he, 'lest he too die like his brothers.'"

So Tamar goes and dwells in her father's house. Then the days multiplied, and there died the daughter of Shu', wife of Iehudhah. And Iehudhah fretted himself, and he went up by his flock-shearers, he and Chirah his companion, the Adullamite, towards Timnah. Then it came to pass that this is made known to Tamar, saying:

"See, thy father-in-law is going up towards Timnah to his flock-shearers."

So she lays aside her garments of widowhood from upon her, and she covers herself with the *gaif* (veil) and quite conceals herself; then she sits at the door of the Springs that are on the way towards Timnah. For she saw that Shelah was grown: but as for her, she had not been given to him for an Ishshah. Then Iehudhah sees her: and he considers her as a harlot, for she had quite covered up her face. Then he turns aside to her, into the side-road; and he says:

“Yield now, I am going to come in to thee.”

For he knew not that she was his daughter-in-law. Then she says:

“What art thou to give me,
That thou art to come in to me?”

Then he says:

“I? Oh, I am going to send thee a goat's kid from the flock.”

Then she says:

“Perhaps thou art going to give me a pledge until thou send.”

And he says:

“What is the pledge that I am to give to thee?”

And she says:

“Thy seal, and thy seal-chain, and thy staff that is in thy hand.”

So he gives them to her, and he comes in to her, and she conceives to him.

Then she rises up and goes; and she lays aside her *gaif* (veil) from upon her, and she puts on her garments of widowhood. Then Iehudhah sends the goat's kid by the hand of his friend the Adhullami, so as to receive back the pledge from the hand of the woman; but he did not find her. So he asks the men of the place where she had been, saying:

“Where is that *qedeshah* (religious-prostitute):
She that was at the Springs, by the wayside?”

But they say:

“There has not been a qedeshah here.”

So he returns to Iehudhah and says:

“I have not found her,
And, besides, the men of the place said,
‘There has not been a qedeshah here.’”

Then says Iehudhah:

“Thou must receive for her, lest we come into contempt:
See, I sent this kid, and ’twas thou that didst not find her.”

So it came to pass as it were after three months, then it came to pass it is made known to Iehudhah, saying:

“Tamar, thy daughter-in-law, hath whored.
And besides, see, she has conceived through whoredoms.”

Then says Iehudhah:

“Cause her to come forth, and she shall get burned.”

So when she was being brought forth, even then she sent to her father-in-law, to say:

“It was to the man to whom these belong:
To him am I now with child!”

And she says:

“Recognise, now, to whom belong these, the seal, and the guard,
and the stick.”

So Iehudhah recognises them, and he says:

“She has been more righteous (stedfast) than I.
For it is because that I gave her not to Shelah, my son.”

But he did not go on knowing her any more. Then it came to pass at the due time of her bearing, behold, there were twins in her womb. And while she was bearing, then it came to pass one puts forth a hand. So the midwife takes hold of it and binds a bit of red stuff on his hand, saying:

“It was this that issued first!”

So at his withdrawing his hand, then behold his brother issued; and, says she:

“How hast thou broken forth!
Upon thee is a breach (Pereç).”

So they cry to him “Pereç” (Breach) as his character-name. Then it was afterwards that his brother issued, upon whose hand was the bit of red stuff: so they cry his character-name “Zerach” (Beaming-forth).

Of Ioseph's Doings.

(xxxvii. 3.) Now seeing that Israel himself loved Ioseph more than all his brothers, for he was a son-of-old-age to him, and he was going to make for him a sleeved tunic: so then his brothers make up their mind that it is he whom their father has been loving more than all his brothers, and they hate him, and they cannot address him a “Good-day.” (xxxvii. 12.) Now it came to pass that his brothers go to shepherd their father's flock in Shekhem. So Israel says to Ioseph:

“Are not thy brothers shepherding in Shekhem?
Go, let me send thee to them.”

(xxxvii. 18.) So he sends him from the Vale of Chebhron, and he comes toward Shekhem. Now his brothers see him from afar; and while he was nearing them they set themselves to deceive him so as to cause his death. But Judah listens and works a deliverance for him from their hand. And he says:

“Do not let us smite him to the heart.”

(xxxvii. 23.) Now as Ioseph was coming to his brothers, then they strip Ioseph of his tunic, that sleeved tunic, which was then on him. And they take him and throw him into the well-hole. But it was a well-hole that was empty: no

water was in it. Then they sit down to eat bread. And they lift up their eyes and see, and behold, there is a caravan of Ishme-Elim coming from Gil'adh; and there were their camels carrying tragacanth and mastic and opium going to take it down Miçraim-wards. Then says Iehudhah to his brothers:

“What gain would it be, that we should murder our brother?
And that his blood should cover us?
Go to, let us sell him to the Ishme-Elim.
Then it is not our hand that will hurt him.
For he is our brother, our own flesh.”

(xli. 14; xxxvii. 28.) So his brothers listen, and they hurry him from the well-hole. Then they sell Ioseph to the Ishme-Elim for twenty pieces silver; and so they cause Ioseph to come Miçraim-wards.

(xxxvii. 31.) Then they take Ioseph's tunic; and they slaughter a goat-buck, and they dip the tunic in the blood. And they send away the sleeved tunic, and they bring it to their father; and they say:

“This is something we have found.
Recognise now the tunic of thy son.
Is this it? Or perhaps not!”

But he recognises it, and says:

“My son's tunic!
It is some evil creature that has devoured him!
Surely Ioseph has fallen a prey!”

(xxxvii. 35.) So his father bewails him: while Ioseph all this time was caused to go down Miçraim-wards. (xxxix. 1.) And a Miçri man takes him from the hand of the Ishme-Elim who had caused him to go down thither.

Now it came to pass, Iahweh was with Ioseph, and there he was in the house of his lord the Miçri-man. Then his lord observes that it is a Iahweh with him; and everything, whatsoever he might be doing, a Iahweh was causing to

prosper in his hand. So Ioseph finds favour in his eyes, and he makes him inspector over his house, and whatever belonged to him he put in his hand. So Iahweh blesses the Miçri's house as it was connected with Ioseph, and it came to pass that there is a Iahweh-blessing in all that belonged to him, both in the house and in the field.

(xxxix. 20.) Then it came to pass that Ioseph's lord takes him and sets him over the house of Confinement, the place where the king's special prisoners were imprisoned. So there he was in the house of Confinement. And Iahweh was with Ioseph and inclines towards him graciously, and puts favour for him in the eyes of the chief of the house of Confinement. So then the chief of the house of Confinement gives into Ioseph's hand all the special prisoners who were in the house of Confinement; and whatsoever they were doing there, it was he that was the doer of it. No care of his own did the chief of the house of Confinement give to any single thing that was in Ioseph's hand. It was Iahweh that was with him: and whatever Ioseph might be doing, it was Iahweh that was causing its success.

(xl. 1.) Now the cup-bearer of the king of Miçraim and the baker failed to please the king of Miçraim. (xl. 3.) So it came to pass that he puts them under the guard of the house of the Chief of the executioners, into the house of Confinement, the very place where Ioseph was shut up. So the Chief of the executioners inspects Ioseph along with them, and he lets him serve as priest for them. And they were some days in guard. (xl. 15.) (So Ioseph says one day to) the Cup-bearer and the Baker of the king of Miçraim, who were shut up in the house of Confinement:

“I had done nothing at all :
But they placed me in the well-hole !”

(xli. 31.) Then it was said :

“The plenty that is in the land is not going to be known,
Because of the hunger that comes after it.
Let Phar’oh act ! Let him set inspectors to inspect over the land
Amid the full cycle of the years of plenty. (xli. 34.)
And let them gather all the food of the good years, that are now
coming,
And let them shut up the food in cities, and guard it.
And let the food belong to the Inspection-office, for the land
For the full cycle of the years of hunger that are going to be in the
land of Miçraim.
And so the land will not get cut off by the hunger.”

(xli. 41.) Then Par’oh says to Ioseph :

“See, I have set thee over a whole land of Miçraim.”

Then Par’oh removes his seal from upon his hand, and puts it upon Ioseph’s hand ; and he causes him to put on garments of Shesh-cloth, and he sets a gold Rebhidh (broad insignia) upon his neck ; and he makes him ride in the second chariot that belonged to himself. Then they cry before him :

“Abhrehk : and set him over all Miçraim-land !”

Then says Par’oh to Ioseph :

“’Tis I that am Par’oh :

And without me no man is to raise his hand or his foot in all Miçraim-land.”

So Par’oh cries Ioseph’s character-name “Çaphnath-Pan’ech.”

(xli. 53.) Then it came to pass that the seven years of the fulness that was in Miçraim-land get completed. And the seven years of hunger begin to come on. So there was hunger in all the lands, while in all Miçraim-land there was bread. Then all Miçraim-land hungered, and the people cried in pain to Par’oh for bread ; and then he said to all Miçraim :

“Go ye to Ioseph :

Whatever he may say to you, that do ye.”

So when the actual hunger was upon all the face of the land, then Ioseph opens up all the stores of corn, and deals in corn for Miçrain. So he restrains the hunger in Miçrain-land.

§ 30.

(xl.ii. 5.) Now it came to pass that the sons of Isra-el come to deal in corn in the midst of those who come, for the hunger was in Kena'an-land. [But Ben-iamin went not] lest mischief should befall him. And it was Ioseph who was the Shallit (Sultan) over the land; it was he who was seeing to the dealing in corn for all the people of the land. So Ioseph's brothers come and bow themselves down to him, with faces towards the earth. Then Ioseph observes his brothers well, and he recognises them; but he makes himself strange towards them, and he talks with them words hard to understand, and he says to them:

“From whence is it ye have come?”

And they say:

“From Kena'an-land, to deal in food.”

Then it came to pass (on the road back) that the one opens up to give fodder to his ass in the lodging-place; and he looks upon his silver; for, behold, there it is in the mouth of his bundle. Then he says to his brothers:

“My silver has been returned;
And, besides, see, it is in my bundle.”

So their thoughts were at a loss.

Then it came to pass (when Isra-El heard all this), then says he:

“My son is not to go down with you.
For since his brother is dead, and he has got left alone,
So there might befall him a mischief in the way that ye are to go.
And ye would cause my gray hairs to go down in trouble towards
Sheol.”

(xliii. 1.) But there was the famine, hard in the land. So when they had finished eating the purchase of corn that they had brought from Miḡrain, then says their father to them :

“Return ye, purchase corn for us, even a little food.”

Then says Iehudhah to him, to wit :

“With solemn testifying did the man cause it to be testified among us, saying :

‘Ye are not to see my face, if there be not your brother with you.’

Now if, perchance, thou art sending our brother with us,

Then let us go down and let us purchase corn for thee, for food ;

But if, perchance, thou art not sending, then we are not to go down.

For it was the man himself who said to us,

‘Ye are not to see my face, if there be not your brother with you.’”

So Isra-El says :

“For what have ye done such hurt to me,

To set forth to the man whether ye had another brother ?”

Then say they :

“Plainly asking, did the man ask about us and about our birth-place,

Saying, ‘Have ye a father living ? Have ye a brother ?’

So we set forth to him according to the tenor of those things.

Were we certainly to know that he was to say :

‘Cause your brother to descend ?’”

Then says Iehudhah to Isra-El his father :

“Do send the lad with me ; and let us up and go.

And let us live and not die, both we, and thou, and our little ones.

’Tis I who will be a pledge for him !

’Tis from my hand thou art to seek him,

If perchance I do not cause him to come to thee and set him before thee ;

Then I shall have failed towards thee always.

If only we had not kept delaying and delaying !

For now had we returned over and over.”

Then says Isra-El, their father, to them :

“ If so ! What !

Then this do ye. Take of the land's gleanings in your vessels,
And take down a gift to the man ;

A little mastic, and a little grape-syrup, tragacanth, and opium,
pistachio-nuts, and almonds.

And double silver take ye in your hand ;

And so the silver, that was caused to return in the mouth of your
bundles, return ye.

Would that it might be a mistake !

Your brother, also, take ye ; and arise, return to the man.”

(xliii. 15.) So the men take this gift, and double silver
took they in their hand, and Ben-iamin. Then they arise
and go down to Miçraim, and they stand before Ioseph.

Then Ioseph looks that Ben-iamin is with them, and he
says to him who was over his house :

“ Bring these men to the house.

And be sure to slay and prepare :

For it is with me the men are to eat at midday.”

So the man does as Ioseph had said. And the man brings
the men to the house to Ioseph. Then the men see that
they are brought to Ioseph's house, and they say :

“ It is on account of the matter of the silver, returned in our bundles
at the outset.

So here are we, caused to come,

For him to embroil himself about us and let him fall upon us ;

And for him to take us for slaves, and our asses too.”

So they approach the man who was over Ioseph's house,
and they talk to him while they were just at the door of
the house, and they say :

“ Be pleased, lordly one !

We did surely come down at the outset to deal in food-corn.

Then it came to pass, when we came to the lodging-place,

And when we opened our bundles,

There, lo ! each man's silver in the mouth of his bundle !

Our own silver by exact weight !

So we return it in our hand.

And there is other silver that we have fetched down in our hand,
to purchase food-corn.

We do not know who put our silver in our bundles."

Then says he :

"May you have health ! Be not timid !

It was your God and your father's God who gave you hid treasure
in your bundles,

The silver you brought did come to me."

So the man made the men come to the house to Ioseph. Then he gives water, and they wash their feet ; and he gives fodder to their asses. And they set ready the gift against the coming of Ioseph at midday, for they heard that it was there they should eat bread. Then comes Ioseph to the house and they bring to him the gift that was in their hand, to the house ; and they bow themselves down to him toward the ground. So he asks them of their health, and says :

"Has your father health, the old man of whom ye spoke ?
Is he still living ?"

And they say :

"Thy slave our father has health. He lives still."

Then they fall down and bow themselves. But he lifts up his eyes and looks much at Ben-iamin, his brother, his mother's son, and he says :

"Is this your brother, the little one,
Of whom you spoke to me ?"

And he says :

"May God favour thee, my son !"

Then Ioseph makes haste, for his feelings were stirred towards his brother ; and he sought to weep : so he comes to his private room and weeps going thither. Then he

washes his face and goes out, and restrains himself, and says :

“Set bread.”

So they set for him by himself, and for them by themselves, and for the Miçri-men who were eating with him by themselves ; for the Miçri-men would not be allowed to eat bread with the Ibhri-men, for that is a disgust to Miçri-men. Then they sit down before him, the first-born according to his first-birth-right, and the lesser according to his lesser degree ; and the men asked themselves, each one his fellow, what this meant. Then he takes up portions from before himself for them, and he multiplies Bin-iamin's portion more than the portions of all of them by five handfuls. So they drink and are drunken along with him.

(xliv. 1.) Then he directs him who is over his house, saying :

“Fill up the men's bundles with food according to what they are fitted to carry :

And put each man's silver in his bundle's mouth.

And then my goblet, the silver goblet, thou art to put in the mouth of the bundle of the little one.

And also his purchase-silver.”

So he does according to Ioseph's word which he had spoken. Now it was when the morning was just light, that the men were sent away, they and their asses. And it was while they were just issuing from the city, that then Ioseph said to him who was over his house :

“Rise, pursue after the men and come up to them, and say to them :

‘Why have ye requited what is pleasing with what is hurtful ?

Is not this the very thing my lord was going to drink out of ?

And surely he was going to divine with it.

Ye have done badly what ye have done !’”

So he comes up with them, and says to them these things. Then they say to him :

“Why should my lord say things like these ?

It is too disgraceful to thy slaves to do things like this,

See! the silver that we found in the mouth of our bundles we brought back to thee from Kena'an land :
And how should we steal from thy lord's house silver or gold ?
Whichever one it shall get found with from among thy slaves, he is to die !
And then we too are to be slaves to my lord."

So he says :

" Well now, according to your words, let this be the way :
With whomsoever it gets found I am to have him as slave ;
And then ye others are to be innocent !"

So they hasten, and let down each man his bundle on the earth ; and they open each man his bundle. So he searches fully ; but it was at the eldest he began, and it was at the little one he ended : and the goblet got found in the bundle of Bin-iamin. Then they tear their cloaks, and they load up, each man upon his ass, and they return towards the city.

Then comes Iehudhah with his brothers toward the house to Ioseph, while he was still there ; and they fall before him towards the ground. Then Ioseph says to them :

" What is this deed that ye have done ?
Did ye not know that a man who is like me would surely divine ?"

Then says Iehudhah :

" What are we to say to my lord ?
What are we to talk about, and how are we to justify ourselves ?
It is the Deity who has found out the crookedness of thy slaves.
Behold us ! slaves for my lord !
Both we, and he in whose hand the goblet got found."

Then says he :

" Such a deed is a disgrace to me.
The man in whose hand the cup got found I am to have as slave :
And ye ! go up in health to your father."

Then Iehudhah approaches him and says :

" Be pleased with me, lordly one !
Let thy slave tell a tale in my lord's ears,
And let not thy nostrils' anger turn at thy slave :
For, to be like thee is to be like Par'oh :

It was my lord that asked his slaves, saying :
'Have you a father or a brother ?'
So we said to my lord,
'We have a father, an old man.
And a child born to old age, a little one.
And since it is his brother that is dead,
And he has got left alone, belonging to his mother,
So it is like his father to love him.'
So then thou saidst to thy slaves :
'Cause him to come down to me, and let me set my eyes upon him.'
Then said we to my lord :
'The lad would not be allowed to leave his father.
And should he leave his father, then he would die.'
But thou saidst to thy slaves :
'If by any chance your brother, the little one, do not come down
with you,
Then ye are not to see my face again.'
So it came to pass, we go up to thy slave my father ;
And we set before him my lord's words.
Then said our father, 'Return, buy for us a little food.'
Then we said, 'We shall not be allowed to go down.
But if perchance our brother the little one be with us, then we are
to go down.
For we are not to be allowed to see the man's face
If our brother, the little one, be not with us.'
Then says thy slave, our father, to us :
'You know yourselves that my wife bore me two sons.
And the one went out from beside me,
And I said, Surely he has been made a prey !
And I have not seen him up to these days !
And ye are going to take this one besides from me and from before
me.
And mischief is going to befall him !
And ye are going to cause my gray hair to go down to Sheol amid
evil.'
So now at my coming to thy slave, my father,
The lad not with us ! And his life bound up so in his life !
Then it shall come to pass, at his seeing that the lad is not,—then he
will die.
And so thy slaves will bring down the gray hair of thy slave, our
father, in sorrow to Sheol.
For it was thy slave that was the pledge, taking the lad from my
father's side, saying :

‘If perchance I do not cause him to come back to thee,
 Then I shall have failed toward my father for ever.’
 And now, let thy slave sit here, do, as a slave to my lord instead of
 the lad :
 And let the lad go up with his brothers.
 For how am I to go up to my father, and the lad not with me !
 Else I am to see amid evil what is to befall my father !”

(xlv. 1.) Then Ioseph was not able to restrain himself
 towards all who were standing by him : so he cries :

“Cause every man to go out from beside me.”

(xlv. 4.) Then says Ioseph to his brothers :

“Come near to me, do !”

So they come near. Then he says :

“’Tis I who am Ioseph, your brother !
 The same one ye sold down to Miçraim ?

And ye are to show to my father all my glory in Miçraim, and all
 that ye have seen. (xlv. 13.)

And ye are to hasten and cause my father to come down hither.”

So he falls upon the neck of Bin-iamin his brother, and he
 weeps, and Bin-iamin too, with a weeping upon his neck.
 (xlv. 10.) (Then Ioseph sends this message to his father,
 saying):

“And thou art to dwell in Goshen-land.
 So thou art to be near to me, thou and thy sons, and the sons of thy
 sons.
 Also thy flock and thy herd and all thou hast.”

(xlv. 28.) Then says Isra-El :

“My son Ioseph is wonderfully still alive !
 Let me go, and let me see him ere I die !”

(xlvi. 1.) So Isra-El breaks camp, with all that he has.
 And it was Iehudhah (praiseworthy) that he sent before him
 to give praises, toward Goshen, and so he comes toward the
 land toward Goshen. (xlvi. 28.) Then Ioseph yokes his

chariot and goes up to meet Isra-El his father, Goshenwards. And he comes to his view, and falls upon his neck, and weeps upon his neck, continuously. Then says Isra-El to Ioseph:

“Let me die now, after seeing thy face, that thou art yet alive.”

§ 31.

Then says Ioseph to his brothers and to his father's house:

“Let me go up, and set forth to Par'oh;

And let me say to him:

‘It is my brothers’ and my father's house that were in Kena'an-land

Who have come to me.

And as for the men they are flock-shepherds:

For it is men of cattle-possession that they have been.

And there is their flock and their herd and all they have, that they have brought.’

And it shall come to pass that Par'oh will cry to you,

And he will say, ‘What is your work?’

Then say ye, ‘Men of cattle-possession have thy slaves been from our youth up to now, both we and our fathers.’

To the end that ye dwell in Goshen-land:

For any flock-shepherd is Miçraim's disgust.”

(xlvi. 1.) So Ioseph comes and sets forth to Par'oh, and says:

“It is my father and my brothers, and their flock and their herd and all they have,

That have come from Kena'an-land.

And behold they are in Goshen-land.”

And from the list of his brothers he took five men, and he sets them before Par'oh. Then Par'oh says to his brothers:

“What is your work?”

And they say to Par'oh:—

“Even flock-shepherds are thy slaves,

Both we and our fathers.

It is to sojourn in the land that we have come ;
For there is no pasture place for the flock which thy slaves have.
For the hunger is heavy in Kena'an-land.
And now let thy slaves dwell, please, in Goshen-land."

(xlvii. 6*b*.) So Par'oh says to Ioseph :

"Let them dwell in the Goshen-land,
And if perchance thou knowest that there are among them men of
force,
Then set thou them as chiefs of cattle over what is mine."

§ 32.

(xlvii. 13.) Now when bread there was none in all the land ;
for the famine was heavy exceedingly ; then Miçrain-land
was faint, and Kena'an-land too, because of the hunger. So
Ioseph gleanes all the silver that was to be found in Miçrain-
land and in Kena'an-land, by the corn-trade which they were
carrying on. Then Ioseph brings the silver to the house to
Par'oh. Then it came to pass that the silver was quite done in
Miçrain-land, and in Kena'an-land : and all Miçrain come
to Ioseph, saying :

"Give us bread !"

and

"Why are we to die in thy presence ?
For there is an end of silver."

Then says Ioseph :

"Bring me your cattle-possessions ;
And let me give you at the price of your cattle-possessions,
If indeed there be an end of silver."

So they bring their cattle-possessions to Ioseph ; and then
Ioseph gives them bread for the price of horses and flock-
possession and herd-possession and asses ; and he keeps them
in bread for the price of all their cattle-possession in that
year. But then that year comes to an end ; and so they
come to him in the second year, and they say to him :

“We are not going to conceal from my lord
That, if you will, the silver is at an end,
And the large cattle-possession has gone to my lord ;
There is not left, before my lord, save, if you will, our own bodies
and our soil !
Why are we to die before your eyes : both we and our soil ?
Buy us and our soil for their price in bread !
And let us live, both us and our soil, as slaves to Par’oh !
And give seed, and let us live and not die :
And the soil, too, will not get desolated.”

So Ioseph buys all the soil of the Miçraim for Par’oh. For the Miçri men sold every one his field. For the famine had a firm grip on them. So it came to pass the land belongs to Par’oh.

So as for the people, he caused them to migrate to the cities, from one end of Miçraim’s border to the other end. Only the soil of the priests did he not buy : for the priests had a statute from Par’oh, and they were to have food according to their statute which Par’oh had given them. It was on this account that they did not sell their soil. Then says Ioseph to the people :

“See ! I have bought you to-day and your soil for Par’oh.
Here ! ye have seed ! and you are to sow the soil.
And it shall be that at the income, ye shall give to Par’oh one-fifth :
And the other four handfuls are to belong to you for seed for the
field,
And for your food and for whatever is in your houses, and for food
for your little ones.”

Then they say :

“Thou hast caused us to live !
We are to find favour in my lord’s eyes :
And we belong as slaves to Par’oh.”

So Ioseph sets it as a statute until this day on the soil of Miçraim “to give a fifth to Par’oh.” There was only the land of the priests that did not belong to Par’oh.

§ 33.

(xlvii. 29.) So it came to pass that Isra-El dwells in Goshen-land. Then the days of Isra-El draw near to death : so he cries to his son, to Ioseph, and says to him :

“If perchance, now, I have found favour in thine eyes,
Put, now, thy hand under my thigh,
And perform thou grace and truth by me :
Do not, please, bury me in Miçraim.
But I will lie along with my fathers.
And thou shalt lift me away from Miçraim,
And bury me in their burial-place.”

Then says he :

“I am going to do according to thy word.”

Then he says :

“Be pledged to me.”

So he becomes pledged to him. Then Isra-El bows himself down upon the head of his staff. Then Isra-El gathers his strength, and sits upon the couch. (Now they bring to) Isra-El the sons of Ioseph : and he says (xlviii. 1, 8) :

“Who are these ?”

And Ioseph says to his father :

“My sons are they, whom He has given me in this place.”

So he says :

“Lead them to me, please, and let me bless them.”

(xlviii. 13.) And now when the eyes of Isra-El were heavy from age ; he would not be able to see. So Ioseph takes them both, Ephraim in his right hand at Isra-El's left, and Me-nashsheh in his left at Isra-El's right ; and so he approaches him. Then Isra-El reaches out his right hand, and puts it on Ephraim's head, although he was the lesser ; and his left hand on the head of Me-nashsheh, using his hands with care,

for it was Me-nashsheh who was the first-born. Now Ioseph observes that his father is about to set his right hand on the head of Ephraim; and as that was going to cause a wrong in his eyes, he takes hold of his father's hand to remove it away from Ephraim's head and unto the head of Me-nashsheh. Then says Ioseph to his father :

"Not thus, my father :

For it is this that is the first-born ; put thy right hand on his head."

But his father steadily refuses, and says :

"I know, my son ; I know.

He, too, is to become a people, and he, too, is to be great.

Nevertheless this his lesser brother is to be greater than he.

And it is his seed that is to be the national fulness."

(xlix. 1.) Then he says :

"Get ye assembled, and let me set forth to you

What is to meet you in the later days.

Get ye gathered and listen, O sons of Ia'aqobh, to your father
Isra-El.

(i.) O Re'ubhen, thou art my first-born, my strength, and the
beginning of my power :

Thou wast an exalted overflow, a strong overflow !

But being a lascivious thing like the waters, thou art not to
have an overflow,

For thou ascendedst thy father's couch ;

Then thou defiledst my resting-place, by such ascending.

(ii.) (iii.) "O Shim'on and Lewi ! Brothers !

Their scimitars are tools of violence.

Let it not be to their council thou comest, O my life !

Let it not be in their congregation thou unitest, O my glory !

For it was in their snorting anger that they murdered a man ;

And 'twas in their self-will they houghed and houghed at an ox.

Cursed is their snorting anger, because it was strong ;

And their excess, for it was hard.

I am to keep dividing them up in Ia'aqobh,

And I am to cause them to be scattered in Isra-El.

(iv.) "Thou art Iehudhah (praiseworthy). Thy brothers are to raise
their hands in praise of thee.

'Tis thy hand that is to be on the neck of thine enemies.

O Whelp of the Lion of Iehudhah.
 It is from prey thou hast gone up, O my son.
 He bent, He crouched like a lion and like a lioness.
 Who would rouse him ?
 A Rod is not to pass away from Iehudhah
 Nor a Statute-giver from his generating
 Up to the time when he come to Shiloh ¹ (or he is to come to
 his own).
 And the nations' obedience is his.
 Bind, O lady, his foal to the vine,
 Yea to the choice vine his ass's colt.
 Wash and wash his robe in the wine,
 And in grapes' blood his covering.
 Darken, O lady, his eyes more than wine,
 And whiten his teeth more than milk.

(v.) "O Zebhulun, it is at the strand of the seas thou art to abide.
 Aye, he himself is to sojourn in ships ;
 (And his thigh is to be by Çidhon).

(vi.) "O Ishshaskar ! Well-boned ass.
 Croucher betwixt two sheepfolds.
 It came to pass that he observes the resting-place, that it is
 pleasant, and the land that it is lovely ;
 So then he reaches out his shoulder to the load.
 So he became a serf-like tributary.

(vii.) "O Dan ! He is to judge (Din) his people.
 As one of the Rods of Israel.
 Let Dan be a Serpent climbing a path,
 A Shefifon-snake climbing the way.
 It is he who is biting the horse's heels,
 And so his rider has fallen backward.

(It is for thy saving I have kept hoping, O Iahweh.)

(viii.) "O Gadh ! Trooped (gedhudh) of him who is to troop on him.
 And 'tis he that is to troop at the heel.

(ix.) "O Asher ! (Happy). His bread is oily.
 And 'tis he that is to give places of pleasure fit for a king.

¹ There are not few signs that "J" is a northern product, not Judaic but Ephraimitic. But this sentence may have been originally in Hebrew, עַד כִּי שְׁלֹמֹה, *i.e.* until Shelomoh (Solomon) comes? The Iahwist's story ends with Solomon's coronation.

(x.) " O Naphtali ! Long stretched Terebinth !
'Tis he who is giving beautiful fruit.

(xi.) " Ioseph is a child of a deer.
A child of a deer at a water-spring :
In his tracks they have climbed up.
So they counted him unpleasant and strove with him.
Those who have arrows persecuted him.
But their bow breaks unceasing.
The outstretchings of his hands are free,
Because of the hands of Ia'aqobh's glorious One
And of the outstretchings of the Help of Isra-El.
'Tis from thy father's God, and He is to help thee,
Yea it is Shaddai, and He is to bless thee.
Yea with heaven's blessing from above,
With the blessing of the Abyss that is crouching below,
With the blessings of breasts and of womb.
It is thy father's blessings that have prevailed
Above the blessings of the enduring mountains,
Above the desire of the lasting hills.
Let these be for Ioseph's head,
And for the crown of him that is set apart of his brethren.

(xii.) " O Bin-iamin ! He is a wolf that will prey.
In the morning he is going to devour for ever !
And until the evening is he going to divide spoil."

Then it came to pass he gathers his feet up to the couch.
And Ioseph falls upon his father's face, and weeps upon it
and kisses it. Then Ioseph directs his slaves, the healers, to
embalm his father : so the healers embalmed Isra-El. Then
they filled up for him forty days, for so they would fill up
the days of the embalmed. And Migraim bewails him seventy
days. So the days of the weeping for him pass, and Ioseph
speaks to Par'oh's house, saying :

" If now, perchance, indeed, I have found favour in your eyes,
Speak now in the ears of Par'oh, saying :
My father caused me to pledge, saying :
' Behold I am dying.
It is in my grave that I dug for me in Kena'an land,
It is there ye are to bury me.
So now let me go up, please, and bury my father and return."

Then says Par'oh :

“Go up and bury thy father, according as he made thee pledge.”

So Ioseph goes up to bury his father ; and there go up with him all Par'oh's slaves, the elders of his house, and all the elders of Miçraim land, and all Ioseph's house, and his brothers, and his father's house. There were only their little ones and their flock and their herd that they left in Goshen-land. And there go up with him chariot and horses, and so the camping-place was exceedingly important. So they come to the threshing-floor of “The Brambles,” which is in the region beyond the Iarden, and they mourn there with a mourning great and exceeding important. And he makes a lamentation for his father for seven days. So one dwelling in the Kena'ani land observes the lamentation in the threshing-floor of “The Brambles,” and says :

“An important lamentation is this to Miçraim.”

It was on this account that people have cried its character-name “Abhel-Miçraim” (Miçraim is lamenting), which is in the region beyond the Iarden.

So then Ioseph returns Miçraim-wards, he and his brothers and all those who had gone up with him to bury his father, after his burying his father.

THE IAHWIST'S STORY OF THE GREAT DELIVERANCE FROM MICRAIM-LAND ; AND OF THE NOMADIC DAYS IN THE DESERTS.

§ 34. *The Story of the Exodus from Miçraim-land.*

(Exod. i. 6.) And it came to pass that Ioseph dies, and all his brothers, and all that cycle (but the people of Isra-El go on), and they grow strong, very, very much.

(Exod. i. 8.) Then there rises a new king over Miçrain, one that did not know Ioseph : and he says to his people :

“See, how the people of the sons of Isra-El has multiplied and is strong beyond ourselves.

Come ! and let us teach ourselves wisdom towards it ;

Lest it may multiply, and it come to pass,

That when a war is going to befall us,

Then it too shall get added to those who hate us,

And it shall war within us and go away up from the land.”

So they cause to be placed over it service-chiefs to the end it may bend thoroughly under their burdens. And so it builds magazine-cities for Par’oh, to wit, Pi-thom and Ra’amses.

But just according as they would keep bending it, even so does it go on to multiply and so would it spread forth. And so they are disgusted because of the sons of Isra-El (Exod. i. 14). And they keep embittering their lives in hard slavery, in lime and in bricks, and in all slavery in the field. Yet the people multiply, and they are strong exceedingly (Exod. i. 21).

§ 35.

(Exod. ii. 15.) Then it came to pass that Mosheh (a Deliverer) sits by the well (in Midian-land). Now the Midiani priest had seven daughters ; and they come and draw water and fill up the troughs to let their father’s flock drink. Then the shepherds come and drive them away : so Mosheh rises and makes them safe and lets their flock drink. Then they come to their father, and he says :

“Why have ye hastened the coming to-day ?”

And they say :

“It was a Miçri-man who delivered us from the shepherds’ hand.

And besides, he did surely draw for us and watered the flock.”

So he says to his daughters :

“And where is he ?

Why is this, that ye have left the man ?

Cry ye to him, and let him eat bread.”

And so it came to pass that Mosheh pleases to dwell with the man: and he gives Çipporah (Sparrow) his daughter to Mosheh. Then she bears a son, and he cries his character-name, "Gershom," for said he:

"It was a sojourner (Ger) that I was in a foreign land."

§ 36.

Now it came to pass in those many days, that the king of Miçraim dies. Then Iahweh says to Mosheh in Midian:

"Go! Return to Miçraim.

For all those men are dead who were ever seeking thy life."

(Exod. iv. 19.) So Mosheh takes his Ishshah and his sons, and makes them ride upon the ass, and he returns towards the land, to Miçraim. (Exod. iv. 24.) And it came to pass that he was on the way, in the lodging-place, and then Iahweh meets him like an enemy, and keeps seeking to kill him. Then Çipporah takes a bit of rock and she touches his secret parts, and she says:

"Surely I have in thee a bloody husband."

Then He leaves off from troubling him. So it is from then that a woman says:

"These circumcisions mean bloody husbands."

(Exod. iii. 2.) Then Iahweh's messenger was seen by him in a fiery flame from the midst of the thorn-bushes. So he observes, and behold! while the thorn bushes were burning in the fire, yet those thorn bushes were none of them devoured up. Then says Mosheh:

"Let me turn aside from my road, now:

And let me see this great sight,

Why the thorn bushes are not going to burn."

Then Iahweh observes that he has turned aside to see. So he says :

“ Do not come near hither ! Put thy shoes off from thy feet,
For this place that thou art standing on is devoted soil ! ”

And Iahweh says :

“ Surely have I seen the submission of my people that are in Miçraim,
And it is their cry of pain that I have heard, as they go before their
drivers.

For I know the instruments of their torture.

So it has come to pass, I am descending to cause to deliver them
from Miçraim's hand.

And to cause them to go up from that land,

To a land pleasant and broad, a land trickling with milk and grape
juice.

Go, and assemble Isra-El's elders, and say to them :

‘ It is Iahweh, your ancestors' God, that has let Himself be seen of
me,

Even the God of Abh-Raham, Içchaq, and Ia'aqobh ; saying,

Surely have I looked in on you, and on what is done to you in
Miçraim.

And so I say, I am going to cause you to go up from Miçraim's
submission,

To the Kena'ani's land, a land trickling with milk and grape juice.

And they are to listen to thy voice ;

And thou art to come, thou and Isra-El's elders, to the king of
Miçraim !

And ye are to say to him :

It is Iahweh, the God of the Ibhri (migrators) that has been met
by us.

And we wish to go at this time, please, a journey of three days in the
steppe,

That we may sacrifice to our God Iahweh.’ ”

(Exod. iv. 1.) Then answers Mosheh and says :

“ But see, they are not going to put confidence in me,

And they are not going to listen at my voice :

For they are going to say,

‘ Iahweh has not let himself be seen by thee.’ ”

Then Iahweh says to him :

“ What is this in thy hand ? ”

And he says :

“A staff.”

So he says :

“Throw it earthwards.”

So he throws it earthwards, and it came to pass, it becomes a serpent (Nachash). Then Mosheh draws back from the face of it. And Iahweh says to Mosheh :

“Put out thy hand, and seize it by its tail.”

So he puts out his hand and grips at it : then it becomes a staff in his palm :

“To the end that” (says Iahweh) “they may put confidence :

That there hath let Himself be seen to thee

Their ancestors’ God Iahweh, Abh-Raham’s God, Içchaq’s God, and Ia’aqobh’s God.”

Then says Iahweh to him :

“Once again, cause thy hand to come into thy bosom.”

So he causes his hand to come into his bosom, and then he causes it to come out : and, see ! there was his hand struck with whiteness like the snow. Then he says :

“Cause thy hand to return into thy bosom.”

So he causes his hand to return into his bosom : and then he causes it to come out from his bosom. And lo ! it had returned like his ruddy-flesh.

“So it shall be” (says Iahweh) “if perchance they do not put confidence in thee,

And are not going to listen to the voice of the first sign ;

Then they will put confidence in the voice of the following sign.

And it shall be, if perchance they are likewise not going to put confidence in both these signs ;

Then thou art to take some of the water of the Ye’or (the gleaming one),

And thou art to make a libation toward the dry ground.

And then those waters—that thou art to take from the Ye’or—

Are going to become blood on the dry ground.”

Then Mosheh says to Iahweh :

“ Let my lord be with me !
I myself am no man of words,
Not yesterday, nor before, nor since thy talking to thy slave.
For I am heavy of mouth and heavy of tongue.”

Then says Iahweh to him :

“ Who has put a mouth in mankind ?
Or who is going to set any one dumb, or deaf, or trying hard to see,
or blind ?
Is it not I who am Iahweh (who cause to be) ?
So for this time go !
And 'tis I who am to be with thy mouth.
And I am going to give thee teaching (Torah) as to what thou art to
talk.”

Then says he :

“ Let my Lord be with me !
Send, please, by the hand that Thou art going to send.”

Then Iahweh's angry nostril burns at Mosheh, and He
says:

“ Is not Aharon the Lewi (attaché) thy brother ?
I know that he will surely talk.
And likewise, see, he is issuing to meet thee.
And at the sight of thee, he will rejoice in his soul.
And thou art to talk to him and set the things in his mouth.
And I am going to be with thy mouth, and with his mouth.
And I am going to give you teaching (Torah) as to what ye are to do.
And he is to talk for thee to the people, and he is to be a mouth to
thee.
And thou art to be for a God to him.”

§ 37.

(iv. 29.) So Mosheh goes, and Aharon, and they cause all the elders of the sons of Isra-El to assemble. And Aharon talks of all the things of which Iahweh had talked to Mosheh. And he does the signs before the eyes of the people. Then the people put confidence and hear that

Iahweh has looked in on the sons of Isra-El, and that He has seen their submission. Then they bend and bow themselves down.

(v. 3.) Then they say (to Par'oh):

"It is the God of the Ibhri that has Himself met us,
We are to go, please, a journey of three days in the steppe,
And are to sacrifice to our God Iahweh ;
Lest He strike us by the pest or by the sword."

(v. 5.) Then says Par'oh :

"See ! The people of the land are now many,
And ye are going to cause a cutting of them off from their burdens !"

So Par'oh directs in that very day the drivers among the people, saying :

"Ye are not to continue to give straw to the people for whitening the bricks, as yesterday over and over :

It is they that are to go and glean up straw for themselves.
And as for the quantity of the bricks—

It is what they were doing yesterday over and over that ye are to set upon them.

Ye are not to subtract from it, for they are getting let off.

It is on this account that these are crying out bitterly, saying,

We are to go, and we are to sacrifice to our God.

The slavery is to continue heavy upon the men, and they are to work at it.

And let them not trust in lying words."

So the drivers of the people go out and say to the people, saying :

"Thus hath Par'oh said,

None of us is giving you straw ; it is yourselves.

Go, take straw for yourselves, from any that ye may find.

But there is nothing getting subtracted from your slavery (service),
not a thing."

So he causes the people to scatter into all Miçraim-land to glean up stubble for straw: while all the time the drivers were pressing hard, saying :

"Finish up your work ; the work of a day in its own day,"

just as if there were straw. Then the officers of the sons of Isra-El are given a beating, viz., those whom the Par'oh's drivers set over them, saying:

“Why have ye not finished your statutory number ;
To whiten as yesterday and over and over ?
Just as yesterday, just so to-day !”

Then the officers of the sons of Isra-El come and cry bitterly to Par'oh, saying:

“Why art thou to do thus to thy slaves ?
With no straw given to us, 'tis ‘Bricks ! Work !’ that they are saying to us.
And see ! thy slaves are caused to be beaten !
And it is thy people's fault !”

Then says he :

“Ye are getting let off, ye are getting let off !
It is therefore that ye are saying ‘Let us go and sacrifice to Iahweh !’
So now go ! Slave ye ! and straw is not to be given to you.
But the exact quantity of bricks are ye to deliver.”

Then the officers of the sons of Isra-El see that they are amid evil, with the saying :

“Ye are not to subtract from your bricks,
Let the work of a day be in its own day !”

Then they come upon Mosheh and Aharon, who had set themselves there to meet them at their issuing from Par'oh, and they say to them :

“May Iahweh get seen of you !
And may He judge how ye have caused our savour to be foul,
In Par'oh's eyes and in his slaves' eyes,
So as to put a sword in their hand to murder us.”

§ 38.

The First Pest. Foul Water is Iahweh's Curse.

Then Mosheh returns to Iahweh, and says :

“O Lordly one. Why hast Thou caused evil to this people ?
What is this Thou hast sent me to ?

For from the time that I came to Par'oh to speak in Thy name,
He has caused evil to this people.
And verily Thou hast not caused deliverance for thy people."

(vii. 14.) Then says Iahweh to Mosheh :

"Paroh's mind is too self-important to send away the people.
But thou art to say to him : (vii. 16.)
It is Iahweh the God of the Ibhri that has sent me to thee, to say,
Send away My people, and let them be My slaves in the steppe,
And, behold ! thou hast not listened thus far.
Thus hath Iahweh said,
Herein is how thou are to know that I am Iahweh !
Behold it is I who am smiting !
And all the fish that are in the Ie'or shall die,
And the Ie'or shall be foul, and Miçrain shall sicken at drinking
water from the Ie'or."

(vii. 21.) So all the fish that was in the Ie'or died ; and
Miçrain was unable to drink water from the Ie'or. Then all
Miçrain set about digging about Ie'or for water to drink, for
they were unable to drink of the water of the Ie'or.

§ 39.

The Second Pest. Frog-swarms are Iahweh's Curse.

Then seven days got fulfilled after Iahweh smote the
Ie'or. Then Iahweh says to Mosheh :

"Come to Par'oh, and say to him :
Thus hath Iahweh said,
Send away My people, and let them be My slaves !
But if perchance thou art hesitating to send them away,
Then behold it is I who plague all thy borders with frogs,
And the Ie'or is going to swarm with frogs,
And they are to climb up and come into thy house.
And into thy sleeping-chamber and upon thy couch,
And into the slaves' house, and among thy people,
And in thy ovens, and in thy baking-dishes,
Aye, and on thyself, and on all thy slaves shall the frogs climb."

(viii. 4.) Then Par'oh cries to Mosheh and says :

“ Make ye prayer to Iahweh !
 And may He make the frogs turn aside from me and my people.
 And let me send away the people, and let them sacrifice to Iahweh.”

Then says Mosheh to Par’oh :

“ Have thou all glory over me ;
 For what time am I to make prayer for thee, and for thy slaves and
 for thy people ;
 So as to cause the frogs to be cut off from thee and from thy house ;
 So that it is only in the Ie’or they are to get left ? ”

And he says :

“ For to-morrow.”

So he says :

“ According to thy word :
 To the end that thou mayest know that there is none like our God
 Iahweh.
 And the frogs are to turn aside from thee, and from thy house, and
 from thy slaves, and from thy people.
 Only in the Ie’or are they to get left.”

So Mosheh goes out from Par’oh, and Mosheh cries bitterly to Iahweh on account of the plague of the frogs that He had put there for Par’oh. And Iahweh does according to Mosheh’s word ; and the frogs die from the houses, from the courts, and from the fields. Then they gather them, festering heaps and heaps, and so the land is foul. Then Par’oh observes that there has come a breathing space, and he keeps his mind quite self-important.

§ 40.

The Third Pest. The Dog-Fly is a Iahweh Curse.

(viii. 16.) Then Iahweh says to Mosheh :

“ Put thy shoulder to it in the morning, and plant thyself before
 Par’oh.
 Behold he is going out towards the water,
 And thou art to say to him,
 ‘ Thus hath Iahweh said : Send away My people, and let them be
 My slaves.

For if perchance there is no sending away My people by thee,
See Me sending among thee and among thy slaves, and among thy
people, and in thy houses, the Dog-fly !
And Miçraim's houses shall be full of the Dog-fly ;
And the very soil, too, on which these stand.
And I am going to cause a wonder in that day, touching the
Goshen-land whereon my people stand,
So that there shall be no Dog-fly there,
To the end that thou mayest know that it is I, Iahweh, who am in
the midst of the land.
And I am going to set deliverance between My people and thy
people.
For to-morrow is the sign to be.' "

So Iahweh works thus, and a heavy Dog-fly pest came
toward the house to Par'oh and to his slaves' house ; and in
all Miçraim-land the land got ruined before the Dog-fly.
Then Par'oh cries to Mosheh and says :

" Go, sacrifice ye to your God in this land."

Then says Mosheh :

" There is nothing prepared for doing thus ;
For sacrificing to our God Iahweh is Miçraim's disgust,
Lo ! we are to sacrifice Miçraim's disgust in their very eyes !
And they are not to stone us ?
It is a journey of three days we are to go in the steppe.
And we are to sacrifice to our God Iahweh according as He is
going to say to us."

Then says Par'oh :

" When I send you away,
And ye are to sacrifice to your God Iahweh in the steppe,
Only certainly make it not far that ye go.
Make ye prayer touching me."

Then says Mosheh :

" See, when I go out from thee to make prayer to Iahweh,
Then the Dog-fly pest shall turn aside from Par'oh, and from his
slaves, and from his people to-morrow,
Only let not Par'oh again take advantage,
And not send the people away at all to sacrifice to Iahweh."

So Mosheh goes out from Par'oh, and makes prayer to Iahweh. Then Iahweh does according to Mosheh's word, and so the Dog-Fly pest turns aside from Par'oh and from his slaves, and from his people. Not one was to be seen. But then Par'oh keeps his mind self-important this time also. And he did not send away the people.

§ 41.

A Fourth Pest. Cattle Plague is a Iahweh Curse.

(ix. 13.) Then Iahweh says to Mosheh :

"Come to Par'oh and talk to him ;
 Thus hath said Iahweh, the Ibhri's God,
 'Send away My people, and let them be My slaves ;
 For if perchance thou art hesitating to send,
 And art still putting a hard grip on them,
 See Iahweh's hand falling among thy cattle-possessions in the field,
 In horses, in asses, in camels, in herd, and in flock,
 In an exceedingly heavy pestilence ;
 And Iahweh is to cause a wonder between Isra-El's cattle-possession
 and Micraim's cattle possession,
 And there shall not die of all that belongs to the sons of Isra-El a
 single thing.'"

So Iahweh sets an appointed time, saying :

"It is to-morrow Iahweh is going to do this thing in the land."

So Iahweh does this thing after the next dawn ; and all Micraim's cattle-possession dies. But of the cattle-possession of the sons of Isra-El there did not die one. Then Par'oh sends, and lo, there had not died of Isra-El's cattle-possession even one. Then Par'oh's mind felt important ; and he did not send away the people.

§ 42.

A Fifth Pest. A deadly Hailstorm is certainly Iahweh's Doing.

(ix. 13.) Then Iahweh says to Mosheh :

"Put thy shoulder to it in the morning, and plant thyself before Par'oh :

And thou art to say to him : 'Thus hath said Iahweh, the God of the Ibhri,
 Send away My people, and let them be My slaves,
 For this time it is I who am sending all My plagues to thy very soul, and to thy slaves, and to thy people.
 So that in consideration of this thou mayst know that there is none like Me in all the land.
 For even now have I sent My hand, and I strike thee and thy people in the pestilence ;
 And thou art going to get wiped out from the land.
 Verily, it is in consideration of this that I have let thee stand ;
 In consideration of thy forcing men to see My strength,
 And for the recording of My Character-Name in all the earth.
 Art thou still bolstering up thyself, not to send them away ?
 See Me causing a rain to-morrow about this time, to wit, an exceeding heavy hail,
 Such that there has not been the like of it in Miçraim ;
 Aye going back, even from the day of its getting founded until now.'

(x. 23*b*.) So Iahweh causes it to rain a hail over Miçraim-land, and a fire licking itself up in the midst of the hail. And the hail was exceeding heavy. There had not been the like of it in Miçraim-land from the time when it became a nation. And whatever was green in the field the hail smote, and whatever trees were in the field it thoroughly shivered. It was only in Goshen-land, where the sons of Isra-El were, that there was no hail. Then Par'oh sends and cries to Mosheh, and says to him :

"I have failed this time !
 It is Iahweh who has done righteousness !
 It is I and my people who are the godless ones.
 Make ye prayer unto Iahweh, and let it be multiplied,
 So that there be no more thunders of God and hail !
 And let me send you away, and ye are no longer to stand still."

Then says Mosheh to him :

"Just as I am issuing from the city, I am going to spread my palms to Iahweh.
 And then, as for the thunders,—they are to cease ;

And as for the hail ! it is not to continue :

To the end that thou mayest know that the land belongs to Iahweh."

[*Archæological Gloss Note.*—Now it was the flax and the barley that was so smitten, for it was the barley that was in the ear and the flax that was in flower. But as for the wheat and the prickly wheat (kussemeth) they were not so smitten, for they are late.]

So Mosheh goes out from Par'oh, and from the city ; and he spreads his palms toward Iahweh, and the thunders and the hail cease, and even rain was no more poured toward the earth. Then Par'oh observes that the rain has ceased, and the hail and the thunders ; and so he goes on failing, and he goes on counting his mind important, he and his slaves.

§ 43.

A Sixth Pest. The Locust-swarms are Iahweh's work.

(x. 1.) Then says Iahweh to Mosheh :

"Come to Par'oh."

(x. 3.) So Mosheh comes to Par'oh and says to him :

"Thus hath Iahweh, the God of Ibhrim, said :

'How long hast thou kept hesitating to get humbled before Me ?

Send away My people, and let them be My slaves.

For if perchance thou dost hesitate to send away My people,

Behold Me to-morrow bringing a Locust-swarm into thy border.

And it is going to cover the eye of the land !

And one will not be able to see the land.

And it is to devour what is escaped, that got left to you from the hail.

And it is to devour all the trees sprouting for you from the field.

And thy houses and all thy slaves' houses and the houses of all Miçraim shall be full,

With something that thy fathers and thy fathers' fathers have not seen,

From the day of their being on the soil up to this day.'"

Then he turns and goes out from with Par'oh. But Par'oh's slaves say to him :

"How long is this to become a snare for us ?
Send away the men, and let them serve their God Iahweh.
Hast thou yet to learn that Miçrain is destroyed ?"

Then Moses is brought back to Par'oh, and he says to him :

"Go ! Be ye the slaves of your God Iahweh !
Who and which are going ?"

Then says Mosheh :

"'Tis with both our boys and our bearded men that we are to go !
With our sons and our daughters, with our flock and our herd
are we to go !
For we have a Iahweh-Feast."

Then says he to them :

"May Iahweh indeed be with you just as truly as I am going to
send away you and your little ones !
Look ye ! For it is evil that is standing before your faces !
Not so !
Go ye, now, who are strong men. Be ye Iahweh's-slaves,
For it is that ye are always seeking !"

So he drives them from Par'oh's presence.

(x. 13.) Then it was Iahweh that led up and up an eastern-wind into the land, all that day and all the night. It was when the morning came, that that eastern wind carried the Locust-swarm. Then it rests in all Miçrain's border, heavy exceedingly. Before it there had not been such a Locust-swarm like it ; and after it there is not going to be such a one. And so it covers up the eye of all the land, and it is dark in all Miçrain-land. Then Par'oh makes haste to cry to Mosheh, and he says :

"I have failed towards your God Iahweh, and towards you.
And here now lift away my fault, please,—surely this time,
And make ye prayer to your God Iahweh.
And only let Him cause this death to turn aside from upon us !"

Then he goes out from with Par'oh and makes prayer to Iahweh. So Iahweh turns a sea-ward wind, exceedingly strong; and it lifts away the Locust-swarm and strikes it toward the sea, to the Reeds. There did not get left one locust in all Miçrain's border.

(x. 24.) Then cries Par'oh unto Mosheh, and he says :

“Go ye, be Iahweh's slaves :

It is only your flock and your herd that is to be left unmoved.

Your little ones may go !”

Then Mosheh says :

“Yea, when thou art going to give slaying-sacrifices and ascending offerings in our hand,

Then we can offer them to our God Iahweh !

And so our cattle-possession is also to go with us.

Not a hoof is to get left.

For it is from that that we are to take for doing our slave-service to our God Iahweh.

And for our part, we are not to know with what we are to do our slave-service to Iahweh,

Until we come thither.”

Then says Par'oh to him :

“Go ! from beside me !

Have a care to thyself ! Do not see my face any more !

For in the day when thou seest my face, thou art to die !”

§ 44-

A Seventh Horror. The death of firstborn sons is caused by Iahweh.

Then says Mosheh :

“It is thus thou hast spoken !

I am not to see thy face again.”

(xi. 4.) Then says Mosheh :

“Thus hath Iahweh said,

‘Just about midnight, it is I who go out in Miçrain's midst.

And every firstborn in Miçraim-land is to die,
 From the firstborn of Par'oh who is sitting on his throne,
 'To the firstborn of the slave-maid who is behind the mill-stones.'
 And there shall be a great bitter cry in all Miçraim-land,
 Such that its like has not got heard, and its like is not to come
 again.

But at any of the sons of Isra-El not a dog shall curl his tongue,
 At any one, either man or beast.
 To the end that they may know that Iahweh is going to cause
 a wonder between Miçraim and Isra-El.
 And all these thy slaves are going to come down to me and bow
 themselves to me, saying:
 'Go out ! thou and all the people that are about thy feet.'
 And then after that I am to go out."

So he goes out from beside Par'oh with burning nostril.

§ 45.

(xii. 21.) Then Mosheh cries to all the Elders of Isra-El,
 and says to them:

"Away out ! And take to you a flock according to your groups.
 And slaughter ye the Pasch. (The Leap.)
 And ye are to take a bunch of Ezobh and dip it in the blood that
 is at the threshold (*or*, in the sacrificial bowl).
 And ye are to make it touch the top-beam and the two door posts
 with some of the blood that is on the threshold.
 And if ye do not go out, any single one, from his House-Pasch until
 the morning,
 Then Iahweh is going to cross over to smite Miçraim ;
 And He will see the blood on the top-beam and upon the two
 door posts,
 And Iahweh will leap (P's'c'h) over the door :
 And He will not allow the Destruction to come to your houses
 to smite them."

(xii. 27.) Then the people bend and bow themselves. So
 it came to pass, that it is at the middle of the night ; and then
 Iahweh causes a smiting of every firstborn in Miçraim-land,
 from the firstborn of Par'oh, the one who sits upon his
 throne, even to the firstborn of the captive that is in the

house of the well-hole, also every firstborn among large beasts. Then Par'oh rises up in the night, he and all his slaves, and all Miçrain; and then there is a great bitter cry in Miçrain. For there was not a house where there was not one dead. (Then cries Par'oh):

“Go ye, be ye Iahweh's slaves according as ye have talked?

Also your flock, and also your herd, take them, according as ye talked, and go!

And bless ye me also!”

Then Miçrain seizes upon the people to hasten to send them away from the land; for they said:

“We are all of us dead men!”

So the people take up their dough, when the leavening had not yet begun, even their bake-troughs wrapped up in their cloaks on their shoulders. So the sons of Isra-El break up camp and go from Ra'meses towards Sukkoth, about 600,000 on foot, apart from little ones. And likewise there was a numerous heterogeneous mass that went up with them, and flock, and herd, a cattle-possession exceedingly important. Then it came to pass that they bake the dough that they had brought out from Miçrain into unleavened cakes, for it had not fermented; for they had been driven from Miçrain, and they had not been allowed to delay, and even victual they had not provided for themselves.

An Old Lyric on that Dreadful Day.

“That was a night of awful anxiety,

Iahweh's night for bringing them out from Miçrain-land.

That night belongs indeed to Iahweh.

They were awful watchings for all the sons of Isra-El, aye, for generations of them.”

(xiii. 1.) Then Iahweh talks to Mosheh, saying:

“Devote to Me always every firstborn, the opener of any womb among the sons of Isra-El,

In mankind and in great beasts. It belongs to Me.”

Then says Mosheh to the people:

“Let there be remembrance of this day,
Wherein ye have come out from Miçraim, from the slave-house.
For it was with the grip of the hand that Iahweh caused you to
issue thence.
So no leaven is to get eaten.
’Tis to-day ye issue: in the month of the sprouting (the Abhibh).”

§ 46.

(Part of the following lyric is missing):

“And when Iahweh is going before them daily in the cloudy column
to guide them in the way,
And by night in the fiery column to cause light for them,
For a march by day and by night,
Then the column of cloud by day, and the column of fire by night,
is not going to withdraw from before the people.” (xii. 21.)

§ 47.

(xiv. 5.) Now it came to pass that it is set forth to the King of Miçraim that the people has fled. Then Par’oh’s mind and that of his slaves turns round unto the people; and they say:

“What is this we have done:
That we have sent away Isra-El, from being our slave?”

(xiv. 10.) So he yokes his carriage, and his people too he takes with him. Now when Par’oh himself approached, then the sons of Isra-El lift up their eyes, and behold, there is Miçraim moving camp after them, and so they are timid. And they say to Mosheh:

“Was it because there were no graves in Miçraim
That thou hast taken us to die in the Steppe?
What is this thou hast done to us, causing us to come out from
Miçraim?”

Is not this the very thing we talked of to thee in Miçrain, saying :
'Leave off from us, and let us be slaves of Miçrain,
For it is pleasanter for us to be Miçrain's slaves than to die in the
Steppe' ?"

Then Mosheh says to the people :

"Be not timid !
Set yourselves, and see Iahweh's salvation
That He is going to work for you to-day !
For, although ye have seen Miçrain to-day :
Ye are not going to see them any more for ever !
'Tis Iahweh who is going to battle for you,
While ye are simply to be silent."

(xiv. 20.) So the cloud-column moves away from before them and stands behind them: and it comes between Miçrain's camp and Isra-El's camp. So it came to pass, that there is the cloud and the darkness; and yet it lightens up the night. And the one host came not near the other host all that night. Then Iahweh causes the sea to move away under an east wind all that night, and He turns the sea to desert-land. Then in the watches of the morning Iahweh looks down toward Miçrain's camp, in the column of fire and cloud, and He disturbs the camp of Miçrain. Then He takes away the wheels of their carriages, and so they drag them along with difficulty. Then says Miçrain :

"Let me flee away from before Isra-El !
For it is Iahweh that has set about fighting for them in Miçrain."

Then it came to pass that the sea returns to meet the morning, even unto its ancient bounds, and there was Miçrain flying in the very face of it. And then Iahweh shakes off Miçrain as dust, in the midst of the sea.

There got left of them not a single one. So it was that Iahweh brought that day salvation to Isra-El from the hand of Miçrain. And then Israel viewed Miçrain dead on the shore of the sea (xiv. 30).

§ 48.

(xv. 1.) It would be then that Mosheh and the sons of Isra-El would cause this song to Iahweh to be sung, and they would say thus:

“ Let me sing to Iahweh ;
For verily He has been exalted :
Even horse and rider thereof hath He flung into the sea ! ”

§ 49.

(xv. 22.) Then Mosheh moves away Isra-El's camp from the Sea-of-Reeds to the Shur-Steppe. And it came to pass that they go three days in the Steppe. But they found no water. Then they come towards Marah (a bitter place), and now they are unable to drink water from Marah, for they were bitter waters. It was on this account that men called the place Marah (Bitterness). So now the people keep hanging about Mosheh, saying:

“ What are we to drink ? ”

Then he cries bitterly to Iahweh. Then Iahweh shows him a tree, and he flings it into the waters, and so those waters are sweet. (xv. 27.) Then they come towards Elin (Deities), and in that place there were twelve water-springs and seventy palms. So they encamp there by the waters. Then they come to Massah (Place of Tempting), (xvii. 3), and there Mosheh says:

“ Why do ye keep tempting Iahweh ? ”

For the people thirsted for water there, and so the people hung about Mosheh, and say:

“ Why is this that thou hast caused us to go up from Miçraim,
To cause the death of us, our sons, and our cattle-possessions in this
thirst ! ”

(xvii. 7.) So men have called that place Massah, on account of their tempting Iahweh, saying :

“Is there a Iahweh in our midst ?
Or is there perchance none ?”

§ 50.

(xviii. 7.) Then Mosheh goes out to meet his father-in-law. And he bows himself down to him ; and he kisses him. And they ask each his fellow as to health ; and they come towards the tent. Then Mosheh relates to his father-in-law all that Iahweh did to Par'oh and to Miçraim on account of the affairs of Isra-El ; with all the suffering that befel them on the way ; and how Iahweh had delivered them. Then he rejoices on account of all the goodness that Iahweh had done to Isra-El, for whom He had caused deliverance from Miçraim's hand.

Then says Ithro :

“Blessed be Iahweh,
He who has caused your deliverance from Miçraim's hand and
from Par'oh's hand :
He who has caused the people's deliverance from under Miçraim's
hand !
Now I know that Iahweh is great above all the gods !
For this concerns the very thing wherein they were proud towards
them.”

§ 51.

So then Isra-El camps there over against “The Mountain.” And that Mountain of Sinai was all of it a smoke, coming out from the face of Him who descended upon it, even “Iahweh-in-the-Fire !” And its smoke ascended like the smoke of a furnace ! And all the Mount shook exceedingly. Then descends Iahweh upon Mount Sinai to the Mountain's peak, and there Iahweh cries to Mosheh, summoning him to

the Mountain's peak. So Mosheh ascends. Then Iahweh says to Mosheh :

“Go down ! testify among the people !
Lest they burst through unto Iahweh, to behold.
And then there shall fall a multitude of them.
And likewise the priests, those who are now approaching unto
Iahweh,
Let them devote themselves !
Lest Iahweh break forth among them !
But thou art to ascend, thou and Aharon with thee and the
priests.
For it is on the third day that Iahweh is to descend down to the
very eyes of the people beside Mount Sinai,
And thou art to give the people bounds, round about, saying :
‘Have a care for yourselves, about ascending on the mount.
And about touching its limits.’
Every one who touches on the Mountain is sure to die !”

Then Mosheh descends to the people and says to them :

“Not a hand is to touch at it.
For surely stoned or javelined is such to be.
Whether it be a beast or any person, he is not to live.
At the going forth of the Procession-Shout, then these are to
ascend into the Mountain.
But as for the people, let them not burst through to ascend unto
Iahweh ;
Lest He break forth among them !”

(xxiv. 1.) Then unto Mosheh did he say :

“Ascend unto Iahweh, thou and Aharon, Nadhabh, and Abhihu,
and seventy from among Isra-El's elders.
And let them bow themselves down from afar.
And let Mosheh alone draw near unto Iahweh.
But let not them draw near.”

(xxiv. 10.) Then ascend Mosheh and Aharon, Nadhabh and Abhihu, and seventy from among Isra-El's elders. And they see Isra-El's God. And there was underneath His feet something like a fabric of the brightness of sapphire, and like a very beam of the heavens for purity. But unto those

Noblemen of the Sons of Isra-El He shot not out His hand.
So it came to pass that these behold the Gods: and also they
eat and drink.

(xxxiv. 1.) Then Iahweh says to Mosheh:

§ 52.

The Giving of the First Decalogue.

“Carve for thee two tablets of stone;
And be prepared for the morning.
And ascend in the morning to the Mountain of Sinai;
And plant thyself there upon the Mountain's peak.
And let no one ascend with thee;
Aye, let not one man get seen in all the Mountain.
The flock too and the herd are not to pasture toward the forespring
of that Mountain.”

So Mosheh carves two tablets of stone; and then Mosheh
sets his shoulder to it in the morning, and he ascends upon
the Mountain of Sinai, just as Iahweh had directed him.
And he takes in his hand the two tablets of stone. Then
Iahweh descends in the cloud, and Mosheh plants himself
with Him there, and he cries:

“In the Name of Iahweh!”

Then He says:

“Behold it is I who am shaping an agreement on the one part,
With thy people on the other part.
I am going to do things that get wondered at,
That have not been fashioned in all the earth and among all the
nations.
And all the people, of whom thou art the centre, are to see Iahweh's
work.
For it is a thing to be feared, of which I am the Doer alongside of
thee.”

(Command I.)

“Thou art not to bow thy self down to another Deity !
For as for Iahweh, His name is Qanna (Ever-Jealous).
He is El-Qanna (God of Jealousy).”

(Command II.)

“It is not molten gods thou art to make for thyself.”

(Command III.)

“Whenever there is an opener of a womb, it belongs to me.
Whether it be an opener of ox-kind or of sheep-kind.
But if it be an opener of ass-kind, then thou art to redeem it with a
sheep.
If, perchance, thou art not going to redeem it, then break its neck.
When there is a first-born of thy sons, thou art to redeem him.
And My Face is not to be seen for nought.”

(Command IV.)

“It is six days thou art to toil as a slave.
But on the seventh day thou art to make a Cutting-off.
Even in the ploughing-time and in the reaping-time thou art to
make a Cutting-off.”

(Command V.)

“The Dance-festival of the Unleavened things thou art to guard.
It is a week of days that thou art to eat Unleavened things which I
directed thee.
At the regular time fixed by the moon of the spring (Abhibh),
For it was in the moon of the spring thou wentest out from
Miçraim.”

(Command VI.)

“Also a Dance-Feast of Weeks thou art to make for Me, with first-
fruits of reaping of grains.
Also a Dance-Feast of the Gathering-in, at the completion of the
year.”

[*Gloss*: "It is three times in the year that every male of thine is to let himself be seen before the Lord Iahweh Isra-El's God."]

(Command VII.)

"Thou art not to slaughter My sacrifice-blood over leaven."

(Command VIII.)

"And there shall not lie over unto the morning any sacrifice of the Dance-Festival of 'the Leap.'"

(Command IX.)

"It is the very beginning of the first-fruits of thy soil, that thou art to let come to the house of thy God Iahweh."

(Command X.)

"Thou art not to boil a kid in the milk of (within) his mother."

Then Iahweh says to Mosheh :

"Write for thyself these things.

For it is according to the tenor of these things,

That I have drawn up with thee an agreement, and with Isra-El."

And it came to pass that he is there along with Iahweh forty days and forty nights. Bread did he not eat, and water did he not drink. So he writes upon the tablets the matters of the agreement, ten things.

§ 53.

(xxxii. 7.) Then Iahweh talks to Mosheh :

"Go! Descend!

For thy people is utterly ruined, whom I caused to go up from Miçraim-land."

Then Iahweh says to Mosheh :

"I have seen this people, and behold it is a people with a hard neck.

And now, do let Me have rest !
 And let My nostril burn among them !
 And I am going to have done with them !
 And I am going to make thee into a great nation !”

Then Mosheh entreats the Face of his God Iahweh, and says :

“ Why, O Iahweh, is Thy nostril to be hot among Thy people ?
 Whom Thou hast caused to go out from Miçraim-land, with great strength and a gripping hand.
 Why are the Miçri to say thus :
 ‘ It was in mischief that He caused them to go out,
 So as to kill them in the mountains,
 And to have done with them from upon the face of the soil.’
 Turn from Thy nostril’s heat !
 And be moved with compassion concerning the mischief towards Thy people !”

So it came to pass that Iahweh gets moved with compassion concerning the mischief, that He talked of doing to His people.

(xxxii. 25.) Then Mosheh gets a view of the people, how they had broken out in a riot. So Mosheh stands in the camp-gate, and says :

“ Who is for Iahweh ! Hither to me !”

So there get assembled to him all the sons of Lewi. Then he says to them :

“ Thus hath Iahweh the God of Isra-El said :
 ‘ Set ye each one his sword upon his thigh !
 Cross over, and then return ; from gate to gate in the camp !
 And kill ye each one his brother !
 And each one his neighbour !
 And each one his nearest !’ ”

So the sons of Lewi do according to Mosheh’s word. And there fall of the people in that day, as it were, three thousand persons.

Then says Mosheh :

"Ye have presented full hands to Iahweh to-day :
For each has been filled with his son's or his brother's blood,
So that there be given a Blessing over you to-day."

(xxxii. 35.) So Iahweh smites the people, on account of what they did.

§ 54.

(xxxii. 1.) Then Iahweh talks to Mosheh :

"Go ! Go up hence, thou and this people,
Whom thou hast caused to go up from Miçraim-land,
Unto the land concerning which I got Me pledged to Abraham, to
Içchaq, and to Ia'aqobh,
Saying : 'It is to thy seed I am going to give it.'
Go up to the land running milk and grape juice.
For I am not to go up in thy midst,
For thou art a people hard of neck,
Lest I make an end of thee in the way !"

(Numb. xi. 10b.) So Iahweh's nostril is exceeding hot.
And in the eyes of Mosheh it was mischievous. Then says
Mosheh to Iahweh :

"Why hast Thou caused mischief to Thy slave ?
And why have I not found favour in Thine eyes ;
That there should be set the 'Burden' of all this people upon me ?
Was it I who conceived all this people ?
Or was it perchance I who bore them ?
For Thou art going to say to me :
'Take them up in thy bosom,
Just as a nursing one would take up the sucking one,'
On account of the soil about which Thou art pledged to their
ancestors !
I have not power, I, alone, to take up all this people :
For it is too heavy for me."
And if, perchance, it is like this Thou art dealing with me,
Kill me, please, kill me ;
If, perchance, I have found favour in Thine eyes !
And let me not have sight amid my evil."

(Exod. xxxiii. 12.) Then says Mosheh to Iahweh :

“See ! while Thou art saying to me,
‘Cause this people to go up,’
At the same time, Thou hast not made me know whom Thou art
to send along with me.
And ’tis Thou, too, who hast said,
‘I know thee by character : and thou hast found favour in My eyes.’
But now, please, if perchance I have found favour in Thine eyes,
Cause me to know Thy way. And let me know Thee :
So that I may find favour in Thine eyes.
And see ! For this nation is Thy people.”

Then He says :

“It is My Face that is to go :
And I am to cause rest for thee.”

The he says :

“If, perchance, there be naught of Thy Face going,
Then do not cause us to go up from here.
And in what way is it going to be known
That I have found favour in Thine eyes, I and Thy people ?
Is it not in Thy going along with us ?
And then we shall be wonderful, I and Thy people,
More than any people that is upon the face of the soil.”

(xxxiii. 17.) Then says Iahweh to Mosheh :

“Also this thing of which thou hast talked I am going to do :
For thou hast found favour in My eyes,
And I have known thee in thy character.”

Then he says :

“Cause me, please, to see Thy Glory (Importance) !”

And He says :

“Yea, even I will cause all My Goodness (Pleasantness) to pass over
thy face.”

And He says :

“Thou hast not power to see My face ;
For there could not see Me any of all mankind, and live !”

Then says Iahweh :

“Lo, there is a place beside Me.
And thou art to get thee planted upon the rock.
And it shall be that at the passing of My glory,
Then I will set thee in the rock's cleft.
And I will cover My palm over thee until My passing ;
And I will remove My palm and thou shalt see My back.
But My Face is not to be seen.”

Then Iahweh passes over his face, and he cries :

“O Iahweh, O Iahweh !
Ever compassionate and ever gracious Deity,
Patient of anger, and abundant in lovingkindness and truth.
Preserving lovingkindness to thousands,
Lifting away waywardness and transgression and fault.”

Then Mosheh makes great haste and bends to the earth and bows himself. And he says :

“If perchance, please, I have found favour in Thine eyes,
Let my Lord go, please, in our midst,
For it is a people hard of neck :
And Thou shalt forgive our waywardness and our fault.
And Thou wilt take us as inheritance.”

§ 55.

(Numb. x. 29.) Then it came to pass that Mosheh says to Chobhabh, son of Re'uel, the Midhianite, Mosheh's father-in-law :

“Since we are moving our camp to the place, touching which Iahweh said,
'I am to give it to you.'
Go with us, and let us cause thee pleasure.
For it is Iahweh who has talked pleasantly concerning Isra-El.”

Then he says to him :

“I am not to go.
But, if perchance you would know it, to my own land
And to my own birthplace I am to go.”

Then says he (Mosheh):

“Do not forsake us, please:

But seeing that thou knowest about our camping in the Steppe,

So thou shalt be for eyes for us.

And it shall come to pass when thou goest along with us,

That whatever be the pleasure that Iahweh may cause to go along
with us,

So we shall cause that pleasure for thee.”

§ 56.

So they move camp from the Iahweh-Mountain, a three-days' road. And there was the chest containing Iahweh's agreement ever camping onward in front of them, towards the resting-place. And Iahweh's cloud also was over them by day at their moving from their camping-place. And it came to pass that at the moving on of the chest, then Moses says:

“Arise, O Iahweh!

And let Thine enemies be scattered!

And let Thy haters retire before Thee.”

Then at its resting he would say:

“Return, O Iahweh!

To the myriads of Isra-El's thousands.”

§ 57.

(xi. 4.) Now as for the riff-raff that was in the midst of the people, they desired a gratification for themselves, so they go back, and they weep. And so likewise the sons of Isra-El, and they say:

“Who is going to provide for us flesh to eat?

We remember the fish that we used to eat in Miçraim, but we
remember all in vain!

Oh, the cucumbers, and the melons!

And the salad, and the onions, and the garlies!

And now, when our very life is famished,

There's nought of it all!

Without it be that our eyes turn to the 'MAN'!

Now this 'MAN,' like fine seed it was, and its sparkle looked like the sparkle of the Bedholach-gum. The people sauntered about and gleaned, and ground it in the millstones, or crushed it in the mortar, and kept it boiling in the pot, and made it into cakes; and its taste would be like the taste of oil-candy. And it was at the fall of the dew over the camp at night that the 'MAN' would fall upon it.

Then Mosheh hears the people weeping by crowds, every one at his door. Then he says:

"Whence have I flesh to give to all this people?

That they should weep about me, saying:

'Give flesh to us, and let us eat.'"

(xi. 18.) Then says Iahweh:

"To this people thou art to say,

Prepare yourselves solemnly for to-morrow,

And ye are to eat flesh, because ye have wept in the ears of Iahweh,
saying,

'Who is to provide for us to eat flesh? For we had pleasure in
Miçraim.'

So Iahweh is to give you flesh and ye are to eat.

Not one day are ye to eat, and not a couple of days!

And not five days, and not ten days, and not twenty days!

Aye, until a moon of days!

Until it issue from your nostril, and ye have it in disgust,

Let this be my reply to your rejecting Iahweh who is in your midst.

And seeing that ye wept before Him, saying:

'Why is it that we went out from Miçraim?'"

Then says Mosheh:

"Even 600,000 foot are the people, and in their midst am I,

Yet 'tis Thou who hast said, 'Flesh will I give them, and they shall
eat, a moon of days!'

Is it flock and herd that is to get slaughtered for them, that one find
enough for them?

I wonder if all the fish of the sea should be gathered, would one find
enough for them?"

Then says Iahweh to Mosheh:

"Is it the Iahweh-Hand that is to be short?

It is now that thou shalt see whether My word shall meet thee or not!"

So Mosheh goes out and talks to the people. Then there was a wind that started out from beside Iahweh: then the quail hurries from the broad sea, and falls by the camping-place, a multitude about a day's journey here, and a day's journey there, round about the camping-place, and hovering about a couple of ells above the surface of the earth. Then the people arise, all that day and all that night, and all the morrow, and they gather the quail; even he who worked least gathering ten chomers. Then they spread them out for themselves, spreading all round the camping-place. And it was when the flesh was yet between their teeth, ere it could get bitten off, that there was Iahweh's nostrils' breath that burned among them. So then Iahweh strikes among them with an exceeding wide striking. And it came to pass that the people call the name of that place "The Desire's Graves" (Qibhroth hattaawah), because it was there that they buried the people who were so full of desires.

Then it was from "Desire's Graves" that they moved camp towards certain villages, and there they abode in the villages.

§ 58.

(xiii. 17.) Then Mosheh chooses messengers. And he says to them:

"Go up, here, in the Neghebh, and go up the mountain,
 And see the land, what it is, and the people that is sitting in it:
 Whether it be a people of firm grip, or feeble, whether small or
 numerous.
 And what is the land in which they are; is it pleasing or perchance
 bad?
 And what are the cities in which they are sitting; are they in
 camping-places, or in fortified?"

So they go up into the Neghebh, and they come to Chebhron. And there were Achiman, Sheshai and Thalmai, and the offspring of the Necklaced one (Anaq). As for

Chebhron, it was seven years earlier that it had got built, before Çoan of Miçraim. Then it came to pass that they (return to Mosheh and) relate to him, and say :

“ We came to the land whither thou didst send us,
And indeed it does flow milk and grape-juice.
Finally, the people is strong, that is sitting in the land :
And as for the cities, they are very great fortified ones.
And moreover, it was offspring of the necklaced-one we saw there.”

(xiv. 1.) Then the people give forth their voices and weep in that night (saying) :

“ Is it even our wives and our little ones that are to be a booty.
Is it not well for us to return towards Miçraim ? ”

Then they say, every one to his brother :

“ Let us set ahead, and let us return towards Miçraim ! ”

Then Kalebh quiets the people . . . unto Moses, and says :

“ Surely we are to go up, and we are to possess it,
For surely we are able for it.
As for the men who went up along with (me), they have said,
‘ We are surely not able to go up to the people,
For it is firmer of grip than we.’
But if Iahweh is pleased with us,
And if it is He who is causing us to come to this land,
And if He is going to give it to us, a land flowing milk and grape-juice,
Then surely let us not be rebellious towards Iahweh !
And as for you, do not you fear the people of the land,
For they are our bread !
For their Shadowing-One has retired from being over them,
And it is Iahweh that is with us.
Do not fear them.”

(xiv. 11.) Then Iahweh says to Mosheh :

“ Until how long is this people to keep despising Me ?
And until how long are they not going to put confidence in Me,
And in all the signs that I have done in their midst ?

I am going to strike them in the pestilence,
And I am to cause some one to dispossess them.
And I am going to make thee a nation greater and better knit than
they."

Then Mosheh says to Iahweh :

"And Miçraim is going to hear that Thou hast caused this people to
go up from their midst by Thy strength.
And they will say to any inhabitants of this land how they have
heard,
That Thou Iahweh art in the midst of this people, as One visible eye
to eye,
And that Thou Iahweh and Thy cloud are standing by them,
And that Thou art in a cloud-pillar going before them by day,
And in a fire-pillar by night :
But that Thou art going to cause this people to die as one man.
And then the nations who have heard report of Thee will say,
saying,
'It is through Iahweh's inability to bring this people to the land,
Concerning which He had got pledged to them,
That He slaughters them in the steppe.'
And now at this time, Oh, do let Thy lordly power be great !
Pardon, please, the waywardness of this people according to Thy
gracious greatness :
And just as Thou hast borne with this people, from Miçraim and
hitherto !"

Then says Iahweh :

"I have pardoned according to thy word ;
And, verily, as I am a Living One,
Iahweh's importance is to come to the full in all the land.
But as for the men who are now beholding My glory, and the signs
I have done in Miçraim and in the steppe,
And who have kept trying Me these ten times, and who have not
listened at My voice,
It will be a wonder if they see the land as to which I got pledged to
their fathers !
Yea, and all those who keep despising Me are not to see it.
But as for My slave Kalebh, seeing that a different spirit was with him,
And he ever fully follows Me,
So I am going to cause him to come to the land whither he came,
And it is his seed that shall take possession of it.

And your little ones, of whom ye said they were going to be a
booty,
I am going to cause them also to come in :
And they are to know the land ye have despised.
But your carcases, O ye people,
They are to fall in this very steppe.
And your sons, they are to be shepherds in the steppe forty years ;
And they are to carry your adulteries, until your carcases be all ended
in the steppe."

§ 59.

(xvi. 1.) Then it came to pass that Qorach, and On,
a Philistine (son of Peleth), take certain men of name and
character, [and they say to them]:

" . . . And is Iahweh in your midst ?"

(And they say to Mosheh):

" Is it a little thing that thou hast caused us to go up from a land
flowing milk and grape-juice (xvi. 13),
To cause us to die in the steppe ;
That thou art to make thyself so thoroughly a prince over us ?
Verily it is not unto a land flowing milk and grape-juice that thou
hast made us come.
Nor hast thou given us a possession of field and vineyard !"

Then had Mosheh exceeding indignation : and he says to
Iahweh :

" Do not turn Thyself towards their gift !
Not one single ass of theirs have I taken,
And I have not caused hurt to one of them or their wives and their
sons and their little ones" (xvi. 27).

Then says Mosheh :

" It is herein that ye shall know that it is Iahweh who has sent me
To do all these works,
For they were not from my mind.
If it be according to the death of all men that these shall die,
And if it be the ordinary visitations of mankind that get visited
upon them ;

Then it is not Iahweh who has sent me.

But if, by any chance, it be a very new creation that Iahweh create,
And if the soil open its mouth, and swallow them and all they have,
And if they go down living towards She'ol :

Then ye are to know that these men have despised Iahweh."

Then it came to pass, just as he finished talking all these words, that the soil that was beneath them opens; and down they go, they and all they had living towards She'ol.

§ 60.

(xx. 3.) Then it came to pass that the people contend with Mosheh:

"Why hast thou caused us to go up from Miçraim,
To make us come to this evil place?
It is not a place of seeds and of figs and vines and pomegranates.
And water! there is not any to drink!"

(Then says Iahweh):

"So ye are to talk to the rock in their sight:
And it shall give its waters.
And thou shalt cause water to issue to them from the rock."

(xxi. 1.) Now it came to pass that the Kena'ani King Aradh, inhabiting the Neghebh, hears that Isra-El has come by the way of the Atharim. So he fights with Isra-El, and carries off some into captivity. Then Isra-El vows a vow to Iahweh, and says:

"If, perchance, Thou givest me surely this people in my hand,
Then will I make of their cities an utter offering."

So Iahweh listens at Isra-El's vow, and He gives them the Kena'ani, and they make a devastation-offering of them and their cities. So folks call the character-name of the place "Devastation - Offering" (Chormah) (xxi. 16). Then from there they go towards a well. [That is the well touching which Iahweh said to Mosheh:

"Gather the people, and let Me give them water."

It would be then that Isra-El would sing this song :

“Go up, O well ! Answer ye to her, O well !
Princes digged her : the people's nobles delved her
With a sceptre ! with their staves.”]

Then from the well they went to Mattan (Gift-place). And from Mattan, to Nachali-El (God's possession). And from Nachali-El to Bamoth (certain High-places). And from Bamoth to the valley, that is in the Moabite field, even to the peak of Pisgah, and they would get an outlook over all the face of Yeshimon (the Desert-land).

§ 61.

(xxi. 32.) Then Mosheh sends (a troop) to walk through Iazer; and they capture its daughters, and dispossess the Amori that was there, even as far as to the sons of Ammon, for Iazer is the border of the sons of Ammon. (xxi. 25.) Then Isra-El takes all these cities: and Isra-El dwells in all the cities of the Amori in Cheshbon and in all its daughters. (xxii. 3.) Then Moabh is terrified of the face of the sons of Isra-El. And Moabh says to the elders of Midhian :

“Now are they going to crop off the congregation and all round about
us,
Just as the ox crops the green of the field.”

And it was Balaq the Sparrow's-son who was king over Moabh at that time. So they send (elders) to the land of the sons of Ammon. Then the elders of Moabh and the elders of Midhian go with incantations in their hand. Then they say to Bil'am :

“(Thus says Balaq : ‘Come.’)
For I am surely to honour thee greatly ; (xxii. 17).
And all that thou mayest say to me I am going to do.
So come, please. Curse for me this people.”

Then Bil'am answers, and he says to the slaves of Balaq :

" If, perchance, Balaq should give me his house full of silver and gold,
I should not have power to cross the mouth of my God Iahweh,
To do a little thing or a great thing." (xvii. 22.)

Then it came to pass that the Divine nostril was hot, because he was going. So Iahweh's messenger plants himself in the way as a Satan (adversary) for him, while he was riding upon his she-ass, and his two lads were with him. Then the she-ass sees the messenger of Iahweh planted in the way, and his sword drawn in his hand. So the she-ass pushes out from the way, and goes in the field. Then Bil'am strikes the she-ass to make her push back to the way. Now the messenger of Iahweh stands in the hollow place of the vineyards. There was a fence on this side and a fence on that side. Then the she-ass sees the messenger of Iahweh, and she squeezes towards the wall. So she squeezes Bil'am's foot to the wall, and he continues striking her. So the messenger of Iahweh is still across the road, and stands in a narrow place, where there was not path enough for pushing to the right or to the left. So the she-ass sees the messenger of Iahweh, and she crouches down under Bil'am. Then Bil'am's nostril is hot, and he strikes the she-ass with the staff. Then Iahweh opens the mouth of the she-ass, and she says to Bil'am :

"What have I done to thee that thou hast struck me these three times?"

Then says Bil'am to the she-ass :

"Because thou hast reared thyself up with me !
Would there were a sword in my hand !
For now would I slay thee !"

Then says the she-ass to Bil'am :

"Is it not I, thy she-ass, that thou hast ridden on,
Of thy constant custom unto this day ?
Have I indeed been wont to do thus to thee ?"

So he says :

“No !”

Then Iahweh opens Bil'am's eyes, and he observes Iahweh's messenger planted in the way, and his sword drawn in his hand. So he bends and bows himself to his very face. Then says Iahweh's messenger to him :

“On account of what hast thou struck thy she-ass these three times ?
Behold it was I, who went out as a Satan.
For the road fell away precipitously over against Me,
Then the she-ass saw Me, and pushed aside before Me those three
times.
If it were not that she pushed aside from before Me,
Then now indeed it had been thee that I had slain,
And the she-ass I had let live !”

Then says Bil'am to the messenger of Iahweh :

“I have been at fault, for I knew not it was Thou who wast planted
in the way to meet me.
And now, if perchance it be evil in Thine eyes,
Let me betake me back.”

Then the messenger of Iahweh says to Bil'am :

“Go !
But only that thing that I am to say to thee, art thou to say.”

(xxii. 39.) Then Bil'am goes along with Balaq and comes to the town of streets (Qiryath-chuḡoth). (xxiii. 28.) Then Balaq takes Bil'am to the peak of the Gaping (Pe'or), where one has an outlook over the face of the desert (Yeshimon). (xxiv. 1.) Then Bil'am observes that it is pleasing in the eyes of Iahweh to bless Isra-El. So he went not, as they do time after time, to summon serpent-enchancements ; but he sets his face toward the steppe. Then Bil'am lifts up his eyes and observes Isra-El dwelling by his clans, and there comes over him a Divine spirit. So he takes up his parable, and says :

“The whisper of Bil'am, Son of Burning, (Be'or) :
And the whisper of the brave one, perfect of eye.

The whisper of him who hears the Deity's sayings :

'Tis the Almighty One's vision that he is to see,

Falling down, yet with uncovered eyes,

How do thy tents please, O Ia'aqobh !

Yea, thine abodes, O Isra-El !

Like very mountain-brooks are they stretched out,

Like gardens upon a great river,

As oaks that Iahweh has planted,

As cedars upon waters.

Water shall trickle from his bucket ;

And his seed shall be amid many waters.

Then his king is to be higher than Aghagh.¹

Yea, his kingdom is to get exalted.

It is a Deity who is causing them to go out from Miçrain. (xxiv. 22.)

He hath trumpet-horns like those of the wild ox.

For there is no serpent-divination that concerns Ia'aqobh,

And there is no incantation that concerns Isra-El.

In due time let it get said for Ia'aqobh and for Isra-El,

'What hath a Deity been working ?'

He is to eat up nations, even his oppressors. (xxiv. 8.)

Yea, their bones is he to crunch.

And their arrows he is to smash.

He has bowed, he has lain down like a lion,

And like a lioness. Who is going to say to him, 'Arise !'

'Tis they who bless thee that are blessed.

And 'tis they who curse thee that are cursed."

(xxiv. 10.) Then Balaq's nostril glows at Bil'am, and he strikes his hands together ; and Balaq says to Bil'am :

"It was to curse my enemies that I called thee ;

And behold thou hast made it an actual blessing, this three times over.

And now ! Fly with thee to thy place !

I said I would verily honour thee :

But see ! Iahweh has withheld thee from honour."

Then says Bil'am to Balaq :

"Did I not declare, even to the very messengers thou sentest to me, saying :

If, by some chance, Balaq should give to me his houseful of silver and gold,

¹ This seems to date the authorship as being after Samuel's day.

I should have no power to cross the mouth of Iahweh, to do a pleasant thing or a hurtful of my own mind.
It is whatever Iahweh may talk to me that I am to talk.
And now, see, I am going to my people.
Go to ! let me counsel thee what this people is going to do to thy people in the sequel of the days."

So he takes up his parable, and says :

"The whisper of Bil'am, son of burning,
And the whisper of the brave, the perfect of eye.
The whisper of him who listens for the sayings of Deity, and who knows the knowledge of 'Elyon' (The Exalted One).
It is a vision of Shaddai (The Almighty One) he is to behold,
Falling-down, yet unveiled of eye.

"I am to see him, but not now.
I am to gaze on him, yet not near.
A star hath marched from Ia'aqobh :
And a sceptre is to arise from Isra-El.
Yea, it is to smash the corners of Mo'abh, and the skull of all sons of tumult.
Yea, Edhom is to be a dispossessed thing ; and Seir, his enemy, is to be a dispossessed one.
And it is Isra-El that is making wealth.
Then one from Ia'aqobh is to have sway, and to cause the destruction of any who escapes from the city."

So Bil'am rises up, and goes, and returns to his place : and likewise Balaq, who went his own way.

§ 62.

(xxv. 1.) Then the people begin to be unchaste towards the daughters of Moabh. And the women cry to the people, inviting them to the sacrificial feasts of their gods. So the people eat and bow themselves down to those women's gods. Then Iahweh says to Mosheh :

"Take all the headmen of the people ;
And make an exposure of them for Iahweh, over against Shemesh (the Sun-god)."

So the burning of Iahweh's nostril turns away from Isra-El.

§ 63.

(xxxii. 3.) Now touching Ataradh, and Dibhan, and Ia'zer, and Nimrah, and Cheshibon, and El'aleh, and Sebbam, and Nebho, and Be'on (the sons of Re'ubhen and Gadh come to Mosheh), and they say:

"If, perchance, we have found favour in thine eyes,
Let this land be given to thy slaves.
Do not make us cross the Iarden."

Then says Mosheh to the sons of Gadh and to the sons of Re'ubhen:

"Is it your brothers who are to come to the battle,
While ye sit here?
Then why are ye going to divert the mind of the sons of Isra-El
From crossing to the land that Iahweh has given to them?"

Then Mosheh says to them:

"If, perchance, ye will do this thing;
If, perchance, ye will march out armed before Iahweh to the battle,
And if every one armed will cross the Iarden with you before Iahweh,
Until they have dispossessed His enemies from before Him:
Then afterwards ye shall return.
But if ye are not going to do thus;
Behold, ye have failed towards Iahweh!
And know ye this your failure that is going to befall you!"

Then say the sons of Gadh and the sons of Re'ubhen to Mosheh, saying:

"It is thy slaves that are going to do just as my lord is directing.
As for our little ones, our wives, and our cattle-possession, and our large beasts:
They are to be there in the cities of the Gil'adh.
While as for thy slaves, they are to cross, every armed one of the host before Iahweh to the battle,
Just as my lord utters it."

§ 64.

(xxxii. 39.) Then the sons of Machir, the son of Menashsheh, go towards Gil'adli and take it, and dispossess the Amori that was there. And it was Ia'ir, son of Menashsheh, who went and took their Chawwahs (Eves). So they called them Ia'ir's Chawwahs. And it was Nobhach who went and took Qenath and her daughters, and Nobhach called it by his name.

§ 65.

(Deut. xxxiii. 1.) And it came to pass this was the blessing wherewith Mosheh, man of Elohim, blessed the sons of Isra-El before his death. And he says :

“ It was Iahweh from Sinai who came :

And He will beam out from Se'ir for them.

He gave forth splendour from the Mountain of Beauty (Par'an) ;

And He will come from the Devoted (Sacred) Place of Strife
(Meribath-Qadhesh) ;

From His right hand there is prosperity for them.

Verily He is an Embracer of peoples :

They are all His devoted ones who are in His hand.

And while they are to be struck under His foot,

He is to accept thy utterances.

It is He who causeth Ia'aqobh's assembly to take possession.

And so it came to pass that He is king in Ieshurun ('The Possession').

When the chiefs of the nation gather themselves together,

The tribes of Isra-El are one.

(i.) “ Let Re'ubhen live, and may he not die :

And may his mortal ones be a long record.

(ii.) “ Then he says of Shim'on ('Hearing-one'),

May Iahweh hear Shim'on's voice ;

And to his own people make Thou him to come.

(iii.) “ But it was for Lewi that he said :

Thy Perfections and Thy Lights belong to each of Thy gracious
ones,

Whom Thou didst try at the place of trial.
 Thou shalt contend for him at the waters of contention,
 He who says to his father and to his mother, 'I have not seen
 him,'
 And even his brothers did he not recognise,
 Not even his own sons did he know.
 For they have guarded Thy sayings ;
 And it is Thine agreement that they are going to protect.
 They are to point out Thy judgments to Ia'aqobh, and Thy teach-
 ing to Isra-El.
 They will put incense to Thy nostrils and a full sacrifice upon
 Thine altars.

(iv.) "And this is for Iehudhah.

Iahweh hath blessed his wealth,
 And with the work of his hands wilt Thou be pleased.
 His hands hath He multiplied for him,
 Yea, a help from his oppressors shalt Thou be.
 Crushing at the loins any who rise at him,
 Yea, of those who keep hating him, so that they may not rise up.

(v.) "It was for Bin-iamin that he said,

O beloved of Iahweh !
 He shall abide securely beside Him.
 By Him who covereth him over every day :
 And between His shoulders hath he been abiding.

(vi.) "And for Ioseph he said :

Ever blessed of Iahweh is his land,
 By the precious things of the heavens, by the dew and by the
 abyss (Tiamat), that croucheth beneath.
 Yea, by the precious things that are the outcome of the sun ;
 And by the precious things that are the result of the moons,
 Yea, by the peak of the mountains of the east,
 And by the preciousness of the enduring hills.
 Yea, by the preciousness of the land and its fulness.
 Also the pleasure of the Dweller in the Thornbush :
 This is to come to the head of Ioseph, and to the crown of him
 that is set apart by his brothers.
 His firstling bullock hath adornment ; and his horns are the wild
 ox horns.
 With them even nations is he to drive,
 With them the ends of the earth all in one.
 Yea, these are Ephraim's myriads, and these are Menashsheh's
 thousands.

- (vii.) "And it was for Zebhulun that he said,
Rejoice, O Zebhulun, in thy going out.
- (viii.) "And thou, O Issakhar, in thy tents,
Let it be peoples they call to the mountain ;
There let them sacrifice righteous sacrifices.
For 'tis the sea's abundance they are to suck,
And the treasures of the secrets of the sand.
- (ix.) "And it was for Gad he said,
Blessed is he who makes Gad broad.
'Twas like a lioness he crouched :
And he'll tear an arm, yea, even a pate.
It came to pass that he beholds how he owns a first place.
For 'twas there that a law-giver's portion was treasured.
So he arrives among the chiefs of the people.
It was Iahweh's righteousness he wrought ; and His judgments
for Isra-El.
- (x.) "And it was for Dan that he said :
A lion's whelp is Dan : he'll keep leaping from Bashan-land.
- (xi.) "And it was for Naphtali he said,
O Naphtali, O fulness of satisfaction, O thou, full of the blessing of
Iahweh,
Thy possession is sea and southern region.
- (xii.) "And it was for Asher that he said,
Blessed above sons is Asher ; let him be the one enjoyed of his
brothers.
And let him be one dipping his foot in the oil,
Iron and brass are thy shoeing ; and thy comfort is as thy days.
- "O, there is none like Ieshurun's Deity,
That Rider on the heavens for thy help ; yea, on the dust-clouds in
His exaltation.
The eastern Elohim are a hiding-place ; and the ancient arms are
underneath.
It came to pass that He drove out an enemy from before thee ; and
He said, 'Cause destruction.'
So Isra-El dwells securely, quite apart, Ia'aqobh's fountain ; yea,
reaching unto a land of corn and wine.
Surely it is His heavens that shall trickle dew.
O thy blessedness, Isra-El. Who is like thee, people who have
gotten saved in Iahweh !

He is thy helping shield, and He is thine exalted sword !
 For thy foes art to get deceived for thy sake.
 And 'tis thou that art to tread upon their High Places."

§ 66.

(xxxiv. 1.) (So Mosheh goes up to) the peak of The Pisgah, which is above the face of Ierecho. Then Iahweh lets him see all the land: then Iahweh says to him:

"Touching this land I got My self pledged to Abhraham, to Içchaq
 and to Ia'aqobh, saying,
 To thy seed I am going to give it.
 I have let thee see with thine eyes; but thither thou art not to cross."

So He buries him in the valley, in the Moabh-land, in the forefront of the House of the god Pe'or (Yawning).

(Here the younger Iahwists have a story of the fall of Jericho, with Rahab's aid to the spies.)

§ 67.

(Jos. v. 2.) It was at that date that Iahweh said to Iehoshu':

"Make for thee swords of flints,
 And circumcise the sons of Isra-EL."

So Iehoshu' makes for himself swords of flints: and he circumcises the sons of Isra-EL, piling up a very hill (Gibh'ah) of the foreskins. (Jos. v. 8.) And so it was, according as they finished getting all the people circumcised, that so they sit down on the ground beneath them until their life was safe. Then says Iahweh to Iehoshu':

"This is the day of My utterly rolling away Miçraim's shame from upon you."

So men cry the name of that place Gilgal ("Rolling") unto this day.

§ 68.

(Jud. i. 1.) Then the sons of Isra-El ask at Iahweh, saying :

“ Who is to go up for us towards the Kena’ani, as the first of us ;
Unto war among them ? ”

Then says Iahweh :

“ It is Iehudhah that is to go up.
Lo ! I have given the land unto his hand.”

Then Iehudhah says to Shim’on his brother :

“ Go up with me through my lot, and war with me at the Kena’ani :
And so I too will go with thee through thy lot.”

So Shim’on goes with him. Then it came to pass that they find my lord Bezeq (“ Lightning,” or Qedheq “ Firmness”) the King of Ierushalem, and they war at him, and they cause a defeat of the Kena’ani and the Perizzi. So my lord Bezeq flees : and they pursue after him, and they seize him, and they cut and cut at the thumbs of his hands and his feet. Then says my lord Bezeq :

“ There have been seventy kings, whose thumbs of the hands and the
feet have been cut and cut,
Who have been crumb-gleaners under my table.
It is like what I have done, that so Elohim has fully done to me.”

Then they make him come to Ierushalem, and there he dies.

§ 69.

(Jos. xi. 12.) It would be then that Iehoshu’ would talk to Iahweh, when it came to pass he said before the eyes of Isra-El :

“ O sun, in Gibhon, be silent : and O moon, in Aiialon’s vale !
And so it came to pass the sun was silent, while the moon stood :
Until a nation got vengeance on its enemies.”

Is not this a writing in the record of the Iashar, as to how it came to pass that the sun stood in the mid-heavens, and he did not haste to come down, as on a complete day. And there never was like that day, before it or after it, for Iahweh's listening to the voice of a man.

§ 70.

(Jud. i. 19.) So it was that Iahweh is with Iehudhah, and he takes in possession the mountain-region. For he was not able to take in possession the inhabitants of the valley, because they had iron chariots. (Jud. i. 21 = Jos. xv. 63.) And as for the Iebhusi inhabitants of Ierushalem, the sons of Iehudhah had not power to dispossess them. So the Iebhusi sits with the sons of Iehudhah in Ierushalem up to this day.¹ Then they give to Kalebh, son of Qenaz, a portion, namely Chebhron, according to what Mosheh said. So Kalebh goes towards the Kena'ani that inhabited Chebhron; and the name of Chebron before that was "The Town of Four" (Qiriath-Arba). And Kalebh dispossesses thence the three sons of the Anaq (necklace), namely, Sheshai and Achiman, and Talmai. (Jud. i. 11 ff. = Jos. xv. 15 ff.) And he goes up thence toward the inhabitants of a Sanctuary (Deblhir), and the name of the Sanctuary before that was Record-Town (Qiryath-Sepher). Then says Kalebh:

"Whoever is going to smite the Record-Town and capture it,
To him I shall give Akhsah my daughter for an Ishshah."

So Othni-El, son of Qenaz and brother of Kalebh lesser than he, captures it, and he gives to him Akhsah his daughter for an Ishshah. Then it came to pass at her coming that he puts her up to ask from her father a field. Then she slips down from upon the ass, and Kalebh says to her:

"What ails thee?"

¹ Observe how this marks the writer's date as at least Davidic.

So she says :

“ Give me a blessing !

For it is hot southern land thou hast given me :

So give to me reservoirs of water.”

(Jud. i. 16.) Then Kalebh gives to her reservoirs for high land and reservoirs for nether land. Now it was Chobhabh, son of a Qeni, father-in-law of Mosheh, that went up from the city of the palm-trees with the sons of Iehudhah to the wilderness of Iehudhah that is in the Southern land of Aradh. So he goes and settles with the Amaleqi. (i. 36.) And there was the border of the Edhomi, from the “ Ascending Place of the Scorpions,” on beyond the Rock (Petra), and farther up.

§ 71.

(i. 17.) So then Iehudhah goes with Shim'on his brother, and they beat the Kena'ani dwelling in Çephath, and they make an accursed thing of the city. And so people cry the name of it “ Chormah ” (Accursed-thing).

§ 72.

(i. 22.) And then the house of Ioseph also go up, even to Ai, and Iehoshu' was with them. [And they took Ai by strategem.] Then the house of Ioseph cause an exploration about Beth-El. And the name of the city aforetime was Luz. So the guards see a man issuing from the city, and they say to him :

“ Let us see, please, a place to enter the city,
And we will deal graciously, as thou dost.”

So he lets them see the place to enter the city. And then they strike the city with the edge of the sword. But that man and all his family they sent quite away ; and then

the man goes to the land of the Chittim, and he builds a city, and he cries its name Luz, which is its name unto this day. (Jud. i. 27 *f.* = Jos. xvii. 11 *f.*) Now Menashsheh was not able to dispossess the house of She'an and its dependencies, and Taanakh and its dependencies, and the inhabitants of Dôr and its dependencies, and the inhabitants of Ibhle'am and its dependencies, and the inhabitants of Megiddo and its dependencies; and so the Kena'ani insists on sitting in that land. And then it came to pass when Isra-El was firmly knit, that then they put the Kena'ani to tribute. But as for dispossessing, they did not dispossess them.

(Jud. i. 29 = Jos. xvi. 10.) And there was Ephraim that was not able to dispossess the Kena'ani that dwells in Gezer: so the Kena'ani dwells in the midst of Ephraim to this day. But they became tributary in respect of slave-service. (Jos. xvii. 14.) Now it came to pass that the sons of Ioseph talk to Iehoshu', saying:

“Why hast thou given me as a share just one lot, and one line?
 For as for me, I am a multitude of people,
 On account of what Iahweh hath thus far blessed me with.
 There has not been found a mountain-region for us.
 And there are iron chariots among all the Kena'ani that dwell in
 the valley,
 Namely those who are in the House of She'an and its dependencies,
 and those in the valley of Izre'-El.”

Then says Iehoshu' to the house of Ioseph, saying:

“Thou art a multitudinous people, and thou hast great strength:
 There is not to be one lot for thee:
 For the mountain is to be thine,
 Because it is forest, so thou shalt keep hewing it out, and so its out-
 goings shall be thine.
 For thou art to dispossess the Kena'ani,
 Even if it have the iron chariots and even if it be firmly knit.”

(Num. xxxii. 39.) So the sons of Makhir, the son of Menasseh, go towards Gil'adh, and capture it, and dispossess

the Emori that is in it. (xxxii. 41.) And there was Ia'ir, son of Menasseh, who went, and he captures their enclosures; and people call their name Iair's Enclosures. And there was Nobhach who went, and he captures Qenath and her dependencies; and people call them Nobhach after his name.

(JOS. xiii. 13.) But the sons of Isra-El could not dispossess the Geshuri and the Ma'akhathi: so Geshur and Ma'akhah sit in the midst of Isra-El unto this day.

(Here perhaps stood Bin-Iamin's story of dispossessions, and also Ishashkhar's.)

§ 73.

(Jud. i. 30.) As for Zebhulun, he was not able to dispossess the inhabitants of Qitron and the inhabitants of Nachlol: so the Kena'ani sits in his midst. But they become tributary.

§ 74.

As for Asher, he was not able to dispossess the inhabitants of Akko, and the inhabitants of Çidhon and Achlabh, and Akhzibh, and Chelbah, and Aphiq and Rechobh. So he dwells in the midst of the Kena'ani, who were dwelling in the land because they were not able to dispossess them.

§ 75.

As for Naphtali, he was not able to dispossess the inhabitants of the 'House-of-the-Sun' (Beth-Shemesh), and the inhabitants of the 'House-of-Anath.'¹ So he dwells in the midst of the Kena'ani who were inhabiting the land.

¹ Anath is probably a Deity's name.

But it was the House-of-the-Sun and the House-of-Anath that became theirs for tribute.

§ 76.

(Jos. xix. 47.) Then it came to pass that the Emori press the sons of Dan towards the mountain-land, for they gave them no chance to go down to the valley. So the border of the sons of Dan was too difficult for them; then the sons of Dan go up, and war with Leshem; and they capture it, and they beat it with the edge of the sword. And so they dispossess it, and dwell in it. Then they cry the name "Dan" to Leshem, according to the name of Dan their father. (Jud. i. 35.) But the Emori insists on dwelling in the mountain-land of Cheres, in Ai-ialon, and in Sha'albim. Yet it came to pass that the hand of the house of Ioseph is very heavy, and so they become tributary.

§ 77.

So Iahweh causes those nations to remain without any dispossession of them, alongside of all the people who had not known all the wars of Kena'an. It was only to the end that the generations of the sons of Isra-El might know, yea, even might be learning war. There were in all five princes ("Sarns") of Plishtim and all the Kena'ani and the Qidhoni and the Chitti who dwell in the White Mountain (Lebhanon), from the "Baal of Chermon" unto the entry of Chamath.

§ 78.

And it came to pass that Iahweh's messenger goes up from the Gilgal (Stone-heap) to Beth-El: and they sacrifice there to Iahweh.

(iii. 15*b*.) (The story of how there helped) Ehudh, son of Gera, a man deformed in the right hand.

Now it came to pass the sons of Isra-El sent by his hand a gift to Eghlon, king of Moabh. So Ehudh makes him a sword, and it had two edges, and its length was a "gomedh." Now he girds it somewhere under his clothing, upon his right thigh. So he brings the gift near for Eghlon, king of Moabh, this Eghlon being a man who was exceedingly fat. So it came to pass that when he had quite finished bringing near the gift, then he sends away the people, the bearers of the gift; while he himself returned, turning back by the carved images that are just by the Gilgal (Rolled Stones). And then he says:

"I have a secret matter for the king."

And so he says:

"Hush!"

So they go out from beside him, namely, all who were standing beside him. So when Ehudh came to him he (the king) was sitting in the upper part of the cool place which he had for himself alone. Then Ehudh says:

"I have an affair of the Elohim for thee."

So he rises up from upon the throne. Then Ehudh reaches his left hand, and takes the sword from upon his right thigh, and he strikes it into his belly. And it came to pass, that the haft comes in after the gleaming blade, and the fat shuts in about the gleaming blade, and out goes the filth. Then Ehudh goes out towards the enclosed place and closes the doors of the upper chamber behind him, but he himself went out. Now when the slaves came and they see the doors of the upper chamber locked, then they say:

"Surely he is covering his feet in the cabinet of the cool place."

So they remain anxious even to blushing; and lo! he was never opening the doors of the upper chamber. So they take the opening-instrument, and they open; and lo! their

lord is falling to the ground, dying! And as for Ehudh, who had gotten escaped so long as they were hesitating, he had escaped towards Se'irah. Then at his coming he sounds with the alarm-horn in the mountain-range of Ephraim; and the sons of Isra-El go down with him from the mountain-range, and he was before them. (Judg. iii. 28*b*, *f*.) Then they capture the fording-places over Iarden to Moabh: and they gave no man leave to cross. And so they smite Moabh at that time, namely, every fat one and every man of power.

§ 79.

(Jud. vi. 2.) Now it was because of Midhian that the sons of Isra-El made for themselves the water canals that are in the mountains, and the caves and the places to go when hunted.

And it would happen that if perchance Isra-El sowed, then Midhian would go up. And they would camp and would destroy the produce of the land as far as to the approach to Azzah.

And they would not leave any means of life in Isra-El, or a sheep, or an ox, or an ass. For they and their cattle-possessions would go up, and even their tents would come into the land to destroy it. So it came to pass that Isra-El becomes exceedingly feeble because of Midhian. (vi. 6.)

(vi. 11.) So there comes a Iahweh-messenger, and dwells under the terebinth that is in Ophrah, which belongs to Io'ash, father of the Ezrite (The Helper).

Now it was when Gidh'on his son was threshing wheat in the winepress, so as to get out of the way from Midhian; then the Iahweh-messenger lets himself be seen of him; and he says to him:

"It is Iahweh that is with thee, O strong man of power!"

Then says Gidh'on to him:

“Be pleased in me, my lord !
But granted that Iahweh be with us,
Then why has all this befallen us ?
And where are all the wonderful deeds that our ancestors have
related to us :
Saying, ‘Was it not from Miçraim that Iahweh made us go up ?’
For now Iahweh hath flung us down,
And He hath given us into the palm of the hand of Midhian !”

Then he says :

“Go in thy strength here !
And cause the salvation of Isra-El from the palm of the hand of
Midhian.
Have I not sent thee ?”

Then he says to him :

“Be pleased in me, my lord ! With what am I to cause the salvation
of Isra-El ?
Behold my comrades are the feeblest set in Menashsheh ;
And I am just the least in my father’s house.”

And he says to him :

“But it is Iahweh that is with thee !
And thou shalt smite Midhian as one man.”

Then he says to him :

“If perchance I have found favour in thine eyes,
Do not, I pray thee, withdraw hence until I come to thee :
And I will cause food to be brought out before thee.”

So he says :

“Here I am going to sit still until thy return.”

So when Gidh’on comes, then he makes ready a kid of
goats and an ephah of cake-flour. (vi. 19.) Then he causes
it to be brought out to him to the place under the terebinth.
(vi. 21.) And it came to pass that the Iahweh-messenger
puts forth the end of his walking-stick that was in his hand,
and he touches at the flesh and at the cakes. Then a fire
goes up from the rock, and it devours the flesh, and the
cakes, while the Iahweh-messenger went away from his sight.

So Gidh'on observes that he is a Iahweh-messenger, and Gidh'on says:

"Ah! Lordly Iahweh!"

But this is why I have seen a Iahweh-messenger, face to face."

Then Gidh'on builds there an altar to Iahweh. And people cry to it:

"Iahweh of Health!"

unto this day. There is yet some of it in Ophrah of the Ezrite (The Helper).

(vii. 1.) Now it came to pass that Ierubh-baal sets to (it is he that is Gidh'on) and all the people that were with them, and they make a camp by the Well of Charodh (Trembling); while as for the camp of Midhian, it lay to the north of it by the Hill (Gibh'a) of the Teacher, in the valley. (vii. 9.) Now so it was that in that night there says Iahweh to him:

"Rise, go down into the camp:

And if perchance thou art timid about going down,

Go down thou and Purah thy lad to the camp.

And thou shalt hear what they are going to say,

Then after that thy hands will take a firm grip."

(vii. 9.) So there go down he and Purah his lad to the end of "those who were armed by fives" that were in the camp. (vii. 13.) So Gidh'on comes, and behold there was a man relating a dream to his fellow, and he was saying:

"See, a dream, that I have dreamed!

And see there was a 'barley-bread' set of fellows careering about in the camp of Midhian,

And they came to the great tent, and strike it and it falls."

Then answers his fellow and says:

"This is not vain: I wonder whether there be a sword of the men of Isra-El,

Which the Elohim hath given into their hand, with Midhian and all the camp."

So it came to pass that at Gidh'on's hearing this story of the dream and its interpretation, so he bows himself down. Then he returns to the camp of Isra-El, and says:

"Rise ye, for Iahweh has given the camp of Midhian into your hand."

So he causes three chiefs to share the three hundred men, and he gives all of them in their hands empty jugs, and torches inside the jugs. And he says to them:

"It is of me ye are to keep sight,
And see, when I come into the edge of the camp,
Then it shall come to pass, that just as I do, so ye are to do.
And I will strike myself a note with the alarm-horn,
Then all who are with me and ye also, are to be surrounding the
whole camp,
And ye shall say, 'For Iahweh and for Gidh'on!'"

So Gidh'on comes, and a hundred men that were with him, into the edge of the camp, at the start of the middle watch—surely they did indeed cause the watchers to rise. And the three chiefs strike notes on the alarm-horns. Then they smash the jugs and grip with the left hand at the torches, and with the right hand at the sword, and they cry:

"For Iahweh, and for Gidh'on."

And they stand firm each man in his position round about the camp: and then the whole camp runs, and they make a crashing, and they flee. So Iahweh sets each man's sword against his fellow and against all the camp, and the camp flees as far as the House of the Acacia towards Çarer (Çaredh) as far as the bank of the Dance-Meadow (Abel-Mecholah) by Tabbath.

Then every Isra-Eli man gets summoned with the cry of trouble, from Naphtali and from Asher and from all Menashsheh: so they pursue after Midhian. And there

were messengers that Gidh'on sent into all the mountain range of Ephraim to say:

“Pursue ye, so as to meet Midhian!

And seize ye the waters before them, as far as Beth-Abara (the House of the Ford).”

So every man of Ephraim gets summoned with the cry of trouble, and they seize the waters as far as Beth-Abara. And they seize two princes of Midhian, “Crow” (Orebbh) and “Wolf” (Ze'ebh). And they slay “Crow” at the Crow-Rock; and “Wolf” did they slay at the Wolf's-Winepress, but the heads of “Crow” and “Wolf” did they fetch to Gidh'on.

(viii. 1.) Then it came to pass that a man of Ephraim says to him:

“What is this thing that thou hast done to us?

In failing to call to us that thou wast going out to war with Midhian?”

So they contend with him with stubbornness. Then he says to them:

“What have I done now in comparison with you!

Is not the play of Ephraim more than the grape-gathering of Abhi-Ezer (Helping Father)?

It is into your hands that Iahweh has given the princes of Midhian ‘Crow’ and ‘Wolf’:

And what have I been able to do in comparison with you?”

(viii. 3.) Then their angry-breath lessened from upon him at his utterance of that word. So then Ierubh-baal, son of Io'ash, goes away and dwells in his house.

§ 80.

(ix. 26.) Now it came to pass that Ga'al (a disgusting one), son of a slave (or Iobhel), comes along with his brothers, and crosses over into Shekhem. And the owners (Baals) of Shekhem trust him. Now it came to pass that

they go out to the field, and they gather the grapes of the vineyards, and they have the "treading"; and they make the feasts and the shouts of the Elohim. So they come to the house of their Elohim, and they eat and they drink; and they make light of Abhi-Melekh (son of Gidh'on). Then Ga'al, son of a slave, says:

"Who is Abhi-Melekh?
And who is Shekhem?
For are we going to be slaves of his?
Is he not a son of Ierubh-Ba'al, and Zebhul is his overseer!
Were the men of Chamor, father of Shekhem, slaves?
And why are we to be his slaves, aye, We?
Ah, who will put this people in my hand,
And let me do away with Abhi-Melekh?"

And he says to Abhi-Melekh:

"Manifold is thy host. Then go out!"

Now Zebhul, prince of the city, hears the utterances of Ga'al, son of a slave; and his nostrils burn with anger. So he sends messengers to Abhi-Melekh in Arumah to say:

"See, Ga'al, son of a slave, and his brothers are coming towards Shekhem.

And see they are worrying the city on account of thee.

But, now, rise by night, thou and the people that are with thee, and lay ambush in the field.

And it shall come to pass that at sunrise thou shalt lay hold, and uncover by the city.

And see when he and the people that are with him are going out to thee.

Then thou shalt do to him just as thy hand may find good."

So Abhi-Melekh rises, and all the people that is with him, by night; and they lay ambush by Shekhem, with four chiefs. Then Ga'al, son of a slave, goes out, and stands at the opening of the gate of the city; and Abhi-Melekh rises, and the people that are with him, from the place of ambush. Now Ga'al observes the people, and he says to Zebhul:

"See! there is a people going down from the tops of the mountains!"

Then Zebhul says to him :

“It is the shadow of the mountains that thou seest, as if it were men.”

Then Ga'al goes on again speaking, and he says :

“See ! there are people going down from beside the navel of the land !

And there is one chief coming by the way of the sacred tree of the oracle-givers.”

Then says Zebhul to him :

“Whereabouts is thy mouth at all,

That it should say, ‘Who is Abhi-Melekh, that we are to be his slaves ?’

Is not this the people at whom thou did'st spurn ?

Go out, now, I pray ; and battle with them !”

So Ga'al goes out before the owners (Ba'als) of Shekhem, and he battles with Abhi-Melekh. But Abhi-Melekh pursues him ; and he flees before him : and there falls many a corpse up to the opening of the gate. So then Abhi-Melekh dwells in Arumah ; and Zebhul drives out Ga'al and his brothers from dwelling in Shekhem.

§ 81.

The story of Shimshon (Sunny One) occupies nearly all of chaps. xv. 2 – xix. 19. We omit it to save room.

§ 82.

The story of the Lewi man and his murdered paramour nearly fills chap. xix. We omit that chapter.

(Then all the sons of Isra-El fought against Bin-Iamin, until there were only six hundred men left.)

(xxi. 15.) Then when the people repented for Bin-Iamin, that Iahweh had made a breach among the tribal authorities of Isra-El, then they say :

“Can a remnant be held in possession for Bin-Iamin ? (xxi. 17.)

For it is not we that can give them Ishshahs from our daughters.
For the sons of Isra-El have gotten pledged, saying :
Cursed be the man who gives an Ishshah to Ben-Iamin."

And they say :

" Behold there is a Iahweh-Festival dance in Shilo, from time to time."

So they direct the sons of Bin-Iamin, saying :

" Go ye, and lie in wait in the vineyards.

And ye shall see, and lo ! if perchance the daughters of Shilo go out
to dance in the dancing-places,

Then ye shall go out from the vineyards,

And snatch ye for yourselves each one his Ishshah of the daughters
of Shiloh !

Then ye shall go to the land of Bin-Iamin.

And it shall come to pass that when their fathers or their brothers
come to contend with us,

Then we shall say : ' Be gracious to them, for they did not take each
his wife in the way of battle.

And it was not you that gave to them, as in the case when ye would
be guilty !'"

And it came to pass that the sons of Bin-Iamin do so, and
they pick up Ishshahs according to their number from the
girls who were dancing, whom they carried off. Then they
go and return to their lot, and they build their cities, and
dwell in them. It was in those days that there was no king
in Isra-El ; and then each man would do as straightforward
that which was so in his own eyes.¹

¹ In the book "Joshua" there are more than one Iahwistic element or document used by the final editors. There was a Iahwistic School in those days, rather than a single Iahwistic writer. We have given above only the eldest document. It is rather difficult to discriminate the individual Iahwists : but when we can get it, there is an advantage in having before our eyes the one genuinely eldest story of the class. It reveals clearly the modes of thinking and the interests of the eldest writer's time, and it is somewhat typical of all the school. To their thinking the story had simply to tell how the people fought and seized the land they wanted ; then they got better trained for fighting, and so seized more. They were genuine, ordinary invaders—"the shepherd-tribes descending to dispossess the peasant-tribes." They were, to the Iahwist, a rising nation ; they rose by dint of pluck and

THE "J" DOCUMENT IN "SAMUEL" AND "KINGS"; OR, THE
STORY OF THE RISE OF THE MONARCHY.

§ 83.

(i. 1.) A Çuphi from the mountain of Ephraim, a son of Ierocham, a son of El-Iahu, a son of Tochu, a son of Çuph of Ephraim (had a son, Shemu El, who became a seer and a priest).

(ix. 1.) Now it came to pass that there is a man from the hill Gibhath of Bin-Iamin, and his name Qish, a son of Isra-El, a son of Çeror, a son of Bekhorath, a son of Aphich, a Bin-Iamini man; a very strong man of means.

(ix. 2a.) And it was he that had a son, and his name was Sha'ul, a choice and pleasing one: and there was never a man of the sons of Isra-El more pleasing than he: since from his shoulder and upward he towered above all the people. (ix. 3.) And it came to pass, the she-asses belonging to Qish, father of Sha'ul, go astray: and Qish says to Sha'ul his son:

"Take, pray, with thee one from among the lads;
And arise, go, seek thoroughly for the she-asses."

So they cross over into the mountain of Ephraim, and they cross over into the third land (Shalishah): but they found not. So they cross into the land of Foxholes (Sha'alim), but there is nothing: then they cross into the land of The Right-Hand (Iamini), and they did not find.

When these came into the land of Çuph, and when Sha'ul said to his lad that was with him:

"Go to! do let us return!
Lest my father may forget the asses, and may fret for us;"

daring. And of course their tribal deity Iahweh helped them. But the story has no theological aim or bias at all. We find similar stories in the Judges-book and in Samuel. The last sentence in "Judges" simply means that though they were growing strong, they were a set of loosely related clans with no common organisation.

that then it came to pass he says to him :

“ See, pray ! A man of Elohim in this city !
And it is the man who has got honoured,
Whatever he may say, that is surely to come !
Now let us go there !
Would that he might show us our way !
This way that we have been going on.”

Then says Sha’ul to his lad :

“ Yet see ! we are going, but what are we to bring to the man ?
For even the very bread has failed from our satchels :
And as for a fee, there is naught to bring to the man of the Elohim.
What is there with us ? ”

(ix. 8.) So the lad continues to answer Sha’ul, and he says :

“ See, what is found in my hand, four shegel of silver !
And thou shalt make a gift to the man of the Elohim,
And he will show us our way.”

(ix. 10.) Then Sha’ul says to his lad :

“ Thine utterance is pleasant : go to, let us go.”

So they go to the city, where the man of the Elohim was.

When they are going up on the ascent to the city, and
when they found maidens going out to draw water, then
they say to these :

“ Is it in this place that the Seer is ? ”

So they answer them and say :

“ It is. See ! before you even now there is he !
And it is to-day he has come to the city,
For there is a slaughter-sacrifice to-day for the people in the
Bamah.
As you come to the city so you shall find him, ere yet he go up to
the Bamah to eat,
For the people are not to eat till his arrival.
For it is he that is to bless the slaughter-sacrifice ;
It is after that that the called ones are to eat.
And now go up, for it is he—according to the day—you’ll find
him.”

So they go up to the gate. When they are coming into the midst of the city, then see Shemu El is issuing to meet them, to go up to the Bamah.

Now it was Iahweh that revealed to the ear of Shemu El,—it was a day before Sha'ul's coming,—saying:

“About the time, to-morrow I am going to send to thee a man from the land of Bin-Iamin ;
And thou shalt anoint him to be President over My people Isra-El,
And he shall save My people from the power of Plishtim,
For I have seen the humiliation of My people :
For their bitter cry has come to Me.”

And when Shemu El saw Sha'ul, then it was Iahweh that answered him :

“See ! The man of whom I said to thee !
It is this that is going to close up the ranks among My people.”

So Sha'ul approaches Shemu El in the midst of the gate, and he says :

“Do show to me, pray, where is the house of the Seer.”

Then Shemu El answers Sha'ul, and says :

“It is I who am the Seer,
Go up before me to the Bamah ; and eat with me to-day ;
And I will send thee away in the morning,
And anything that is in thy mind I will show thee.
And as for the she-asses that are gone astray for thee, this day three days,
Do not set thy mind on them, for they have got found,
And to whom belongs all the delight of Isra-El ?
Is it not to thee,—and to all thy father's house ?”

Then Sha'ul answers and says :

“Am I not a Bin-Iamini, from the little one of the tribes of Isra-El ;
My family is the insignificant one of all the families of tribes of Bin-Iamin ?
And why hast thou talked to me with this utterance ?”

Then Shemu El takes Sha'ul and his lad and brings them to a chamber, and gives them a place at the head of those that were called, although these were about thirty men. Then Shemu El says to the official slaughterer :

“Give here the portion that I gave to thee,
Of which I said to thee, ‘Set it by thyself.’”

So the official slaughterer has the shoulder lifted high and the fat tail, and he has it set before Sha'ul. And he says :

“See ! what has got left. Set before thee ! Eat !
For it was for the appointed tryst that it was kept for thee.”

Then Sha'ul eats with Shemu El on that day. Then they go down from the Bamah to the city : and they stretch themselves upon the roof, and have their couch. Then it came to pass just at the going up of the dawn, that Shemu El cries to Sha'ul, to the roof, saying :

“Rise ! and let me send thee away.”

So Sha'ul rises, and they go out the two of them to the street. While they are going down at the end of the city, and when Shemu El said to Sha'ul :

“Speak to the lad, and let him cross over before us ;
While as for thee, stand just at this point,
And I am going to let thee hear the utterance of Elohim ;”

(x. 1.) Then Shemu El takes the oil-flask, and he pours out upon his head ; and he kisses him. And he says :

“Iahweh hath anointed thee for a President over His people : over
Isra-El ;
And it is thou that art to close up the ranks among Iahweh's
people,
And it is thou that art to save it from the power of its enemies.
And this is the sign to thee, that Iahweh hath anointed thee over
His inheritance for a President.
At thy going to-day from being beside me, then thou shalt find
two men by the burial-place of Rachel at the border of
Ben-Iamin,

And they shall say to thee: 'The she-asses have got found that thou wentest to seek out.

And see, thy father hath flung aside all thoughts of the she-asses ;
And he is fretting for you, saying, "What am I to do for my son?"'

And thou shalt pass on from thence even far away ;
And thou shalt come as far as the terebinth of Tabhor,
And there shall find thee there three men going up to the Elohim,
to the Deity's House (to Beth-El).

While one is carrying three kids, and one is carrying three baskets
of bread, and one is carrying a skin of wine.

And they shall ask at thee after thy health,
And they shall give thee two cakes of bread, and thou shalt take
from their hand.

It is after this that thou shalt come to the hill of the Elohim where
there is a Plishti outpost.

And it shall be at thy coming thither to the city,
That thou shalt run against a band of inspired ones going down
from the Bamah.

And before them a zither and a tambourine and a pipe and a
harp, and they inspiring one another,

Then there shall rush over thee Iahweh's spirit, and thou shalt
inspire thyself with them.

And thou shalt get turned to another man.

And it shall come to pass when these signs come to thee,

Do all that thy hand may find, for it is the Elohim that is with
thee."

§ 84.

(x. 9.) So it came to pass, it happens at his turning his
shoulder to go away from beside Shemu El, then there come
to him all those signs in that day. And they come thence to
the hill (to the Gibh'ah); and see! a band, men inspired to
meet him! Then there rushes over him the spirit of Elohim,
and he lets himself be inspired in their midst. So it happens
that every one who knows him from time past, nearer or
longer, and sees him—lo! it is among inspired ones that he
has got inspired—then the people say each to his fellow:

"What is this the son of Qish has?

Is he 'sought' (Sha'ul) among the inspired ones?"

And there answers a man from that place, and says :

“ And who is their father ? ”

It is on this account that it became a proverb :

“ Is he also ‘ sought ’ among the inspired ones ? ”

Then he completes his time of being inspired, and he comes to the house. Then says the beloved friend of Sha’ul to him and to his lad :

“ Where did ye go ? ”

And he says :

“ To seek thoroughly for the she-asses.
And it came to pass we see there—nothing,
So we come to Shemu El.”

Then the beloved friend of Sha’ul says :

“ Do set forth to me, pray, what Shemu El said to thee.”

(x. 16.) So Sha’ul says to his beloved friend :

“ Certainly he set forth to us that the she-asses had got found.”

§ 85.

(x. 27, end.) Then it came to pass at the end of a month, that Nachash the Ammoni goes up and camps beside Iabheysh of Gil’adh ; and all the men of Iabheysh say to Nachash :

“ Arrange for us an agreement and let us be thy slaves.”

Then Nachash, the Ammoni, says to them :

“ It is in this way that I am going to arrange for you ;
With a digging out for you every right eye,
And I shall put shame upon all Isra-El.”

Then the men of Iabheysh say to him :

“ Suffer us seven days,
And let us send messengers into all the border of Isra-El.

And if perchance there be none causing us salvation,
Then we shall go out to thee."

So the messengers come to the hill (Gibh'ah) of Sha'ul, and they tell all these things in the ears of the people: then all the people lift up their voice and weep. But see! there is Sha'ul coming, following the cattle from the field: and Sha'ul says:

"What have the people got that they should weep?"

So they relate to him the affairs of the men of Iabheysh. Then the spirit of Elohim rushes over Sha'ul, at his hearing these things, and his nostril burns exceedingly. And he takes a yoke of cattle and cuts it up in pieces, and sends away into all the border of Isra-El by the hand of the messengers, to say:

"He from whom naught goes out following Sha'ul,
Thus let there get done to his cattle!"

So there falls the Iahweh-terror upon the people: and they cry out bitterly as one man. Then he inspects them at Bezeq; and he says to the messengers who are coming:

"Thus are ye to say to any man of Iabheysh of Gil'adh,
It is to-morrow ye are to have salvation, when the sun is hot."

So the messengers come, and set forth to the men of Iabheysh: and they rejoice. So the men of Iabheysh say:

"It is to-morrow we are to go out to you:
And ye are to do to us according to all that is pleasing in your eyes."

So it happens by the morrow, that then Sha'ul sets the people as three chief bands, and they come into the midst of the camp in the morning watch; then they smite the sons of Ammon until the heat of the day. And it happened that as for those who are left, they get scattered, and there did not get left among them two who were together. (xi. 11.)

(xi. 14.) Then all the people go to the Stone-heap (the Gilgal), and there they make Sha'ul a king before Iahweh, at the Stone-heap. And they slaughter sacrifices there as safety-offerings before Iahweh. So Sha'ul rejoices there, and all the men of Isra-El, even unto exceeding joy. (xi. 15.)

§ 86.

(xiii. 2.) Then it came to pass, Sha'ul chooses for himself three thousand out of Isra-El; and a couple of thousand are with Sha'ul at Mikhmash (the place of Kemosh), and in the mountain of the House of El (Beth-El); and there was a thousand that were with Jonathan at the Hill of Bin-Iamin, while as for the rest of the people, he sent them away to their tents. Then it came to pass, Jonathan smites the pillar erected by the Plishtim that is in a hill (Gebha'), and the Plishtim hear it said:

“The Ibhrim have transgressed!”

Now as for Sha'ul, he struck the alarm-horn in all the land, and when all Isra-El heard them saying:

“Sha'ul has smitten the garrison of Plishtim,

And also Isra-El has become a stink among the Plishtim;”

Then the people cry out bitterly after Sha'ul, while Plishtim got gathered for battle with Isra-El, three thousand chariots and six thousand horse, and a people like the sand that is upon the edge of the sea for its multitude. Then they go up and camp in Mikhmash, which is the front part of Beth-On. And when every man of Isra-El saw that there was pressure on him, because he got hard driven, then the people hide themselves in the caves, and in the holes, and in the rocks, and in the grave-chambers, and in the cistern-pits. And there was a numerous people that crossed the Iarden to the land of Gadh and Gil'adh. (xiii. 7.)

§ 87.

(xiii. 15^b.) Then it came to pass, Sha'ul inspects the people, those who got found with him, about six hundred men. And when Sha'ul and Jonathan his son and the people that got found with them were sitting in the Hill (Gebha') of Bin-Iamin, and while Plishtim camped in Mikhmarsh, then it came to pass the destroying-force went out from the camp of Plishtim; to wit, three chief bands. There was the one chief band that should turn to the way of Ophrah to the Fox-land; and there was the one chief band that should turn the way of the House of Choron; and the one chief band that should turn the way of the Hill (Gebha') which gets bent by the valley of the Çebho'im towards the desert. (xiii. 18.)

§ 88.

(xiii. 23.) Now it came to pass there goes out an occupying-force of Plishtim to the crossing-place of Mikhmarsh. (xiv. 1.) So there fell the day when Jonathan, son of Sha'ul, says to the lad carrying his things:

“Go to and let us cross to Plishtim's occupying force.
Which is on the other side yonder,” etc. etc.

[To spare room we do not give the rest of §§ 88, 89, 90, which occupy chap. xiv. down to ver. 45. This is the story of Jonathan's bravery, of Saul's divining with an Ephodh, and of his erecting an altar, or slaying-place, to bless the people's flesh-food. Our ordinary translations give the sense—not quite—but nearly.]

So the people redeems Jonathan, and he did not die.

§ 91.

(xiv. 46.) Then Sha'ul ceases from following Plishtim, while Plishtim went to their place. (xiv. 52.) And it came

to pass that there is firmly set war on account of Plishtim all the days of Sha'ul. And Sha'ul would see every man who was valiant, and every child of good parts, and then it came to pass he would gather him to himself.

§ 92.

(xvi. 14.) Then when the Iahweh Spirit withdrew from being with Sha'ul, and a hurtful evil Spirit would keep suddenly frightening him away from Iahweh; then Sha'ul's slaves say to him:

"See, pray, there is a hurtful Elohim-spirit ever frightening thee.
Let thy slaves speak, we pray, before thee,
And they shall seek out for our lord a man who knows playing on
the kinnor (harp),
And it shall be, when there is upon thee a hurtful Elohim spirit,
Then he shall play with his hand, even what is pleasing to thee."

Then Sha'ul says to his slaves:

"Do ye look out for me a man who does well at playing,
And cause ye him to come to me."

§ 93.

Then it came to pass there answers one of the lads and says:

"Behold I have seen a son belonging to Ishai, at the house of the
Lachmi,
One who knows playing, and a valiant man of good parts,
And a man of war, and using discernment in affairs,
And a man of appearance, and it is Iahweh that is with him."

Then Sha'ul sends messengers to Ishai, and says:

"Do send to me Dawidh (Beloved One), thy son."

Then Ishai takes an ass, and sets upon it five loaves, and a skin of wine, and one kid of goats: and he sends by the hand of Dawidh his son to Sha'ul. So Dawidh comes to

Sha'ul, and stands before him. Then he loves him exceedingly, and he becomes for him the one who carries his implements. Then Sha'ul sends to Ishai to say :

“Let Dawidh, I pray, stand before me,
For he has found favour in my eyes.”

And so it would be, at the time when the spirit of Elohim reached Sha'ul, that then Dawidh would take the kinnor (harp), and would play with his hand. And there would be a respite for Sha'ul, and it was pleasing to him : and the spirit of hurtfulness would withdraw from upon him.

And it came to pass Dawidh goes out in every matter where Sha'ul would send him. And so he deals wisely. And Sha'ul rejoices on account of the men of war. And it came to pass it is pleasing in the eyes of all the people, and likewise in the eyes of the slaves of Sha'ul.

§ 94.

Now it came to pass at their coming, at Dawidh's returning from smiting the Plishti, that then there go out the women from all the cities of Isra-El to sing, and in dances to meet Sha'ul the king, with tambours, with rejoicing, and with trichords. Then there answer the women who are playing, and they say :

“Sha'ul has smitten by his thousands :
While Dawidh by his myriads !”

Then it came to pass it grew exceeding hot in Sha'ul. And this utterance grows hurtful in his eyes. So he says :

“They have given to Dawidh the myriads :
While to me they have given the thousands.
And surely the kingdom is for him in addition.”

And so it came to pass that Sha'ul eyes Dawidh from that day and far on. Now it came to pass on the following day, that then the evil spirit of Elohim bursts out into Sha'ul.

And he fills himself with the inspired excitement, while Dawidh is going on playing with his hand as day by day. And since there was a spear in Sha'ul's hand, so then Sha'ul takes up the spear, and he says:

"I am going to smite into Dawidh and into the wall!"

(xviii. 11.) So then Dawidh goes round, away from him a couple of times.

§ 95.

(xviii. 20.) Now it came to pass that Mikhal, the daughter of Sha'ul, loves Dawidh; and they set it forth to Sha'ul, and the thing is quite correct in his eyes. Then Sha'ul says:

"Let me give her to him!
And let her be for a snare to him!
And let the power of Plishtim be at him!"

So Sha'ul directs his slaves:

"Talk ye to Dawidh secretly, saying:
'The king has had pleasure in thee.
And since all his slaves have loved thee,
So now make thyself son-in-law to the king.'"

So the slaves of Sha'ul talk these things in the ears of Dawidh, and Dawidh says:

"Is it a thing that gets lightly esteemed in your eyes,
To make oneself son-in-law to the king?
While as for me I am a poor fellow, and worth never a thought."

So the slaves of Sha'ul set forth to him, saying:

"It is according to these words that Dawidh has talked."

Then says Sha'ul:

"Thus ye are to say to Dawidh:
'The king has not any delight in dower;
But in a hundred foreskins of Plishtim;
So as to get avenged among the king's enemies.'"

And this was because Sha'ul thought to cause Dawidh to fall into the hand of Plishtim. Then his slaves set forth

to Dawidh these words; and the matter is just proper in Dawidh's eyes, to make himself son-in-law to the king. Then Dawidh rises up and goes, he and his men; and he smites among Plishtim a hundred men. And Dawidh lets their foreskins come, and he fills up the full tale to the king, so as to make himself son-in-law to the king. Then Sha'ul gives to him Mikhal his daughter for Ishshah.

§ 96.

And it came to pass that Sha'ul observes and knows that Iahweh is with Dawidh, and that it was all Isra-El that loved him. So Sha'ul goes on to be still more timid before Dawidh. And Sha'ul becomes Dawidh's enemy all the time. Then the princes of Plishtim go out, and it comes to pass according to the measure of their outgoing did Dawidh act wisely more than all the slaves of Sha'ul. So his character-name is precious exceedingly. (xviii. 30.)

§ 97.

(xx. 1.) Then it came to pass Dawidh flees: and he comes and says before Iehonathan:

“What have I done? What is my waywardness?
And what is my fault before thy father?
For he keeps seeking my life!”

And he says to him:

“Let it not be thought of with thee! Thou art not going to die.
See! my father is not going to do a great thing or a small thing,
When he is not going to uncover my ears.
And how is it conceivable that my father is going to have this thing
hidden from me?
There is nothing in this.”

Then Dawidh replies, and he says:

"Thy father certainly knows that I have found favour in thine eyes ;
So he says, 'Iehonathan is not to know this, lest he get pained.'
Yet nevertheless, it is by the life of Iahweh, and by thy soul's life,
That there is like a step between me and the death !" (xx. 3.)

(xx. 18.) Then Iehonathan says to him :

"New moon is to-morrow,
And thou shalt get asked for when thy sitting-place gets asked
for.
And when thou shalt do it the third time thou art going to be greatly
asked for.
Then thou shalt come to the place in which thou didst get hidden on
the day of the deed :
And thou shalt sit beside that Argobh (heap) yonder.
And as for me I am going to work with the arrows three times ; it
is by its side I am going to shoot ;
Even as if flinging away for my own pleasure at the target.
And see I am going to send the lad, 'Go find the arrows.'
If forsooth I say surely to the lad, 'See my arrow is wide of thee,
even hitherwards.'
Take thou it and come, for there is peace for thee,
And there is absolutely nothing, as Iahweh lives.
But if perchance it be thus I shall say to the youth :
'See the arrow is beyond thee even far away.'
Then go thou, for Iahweh hath sent thee away.
And as for the matter of which we have talked, I and thou,
See 'tis Iahweh that is between me and thee unto many a day."

Then Dawidh gets himself hidden in the field-land. Then
it came to pass there is the new moon ; and so the king sits
by the bread to eat. And the king sits by his sitting-place
as in time upon time, at the sitting-place on the wall. And
Iehonathan is in front. Then Abhner sits by the side of
Sha'ul, and so the place of Dawidh gets inquired into. But
Sha'ul did not talk of anything on that day, for he said :

"It is some chance occurrence,
It is lack of cleanness, because he did not keep cleansed."

Then it came to pass, it was on the morrow of the new

moon, on the second day : and Dawidh's place gets inquired into. Then Sha'ul says to Iehonathan, his son :

“ What is the reason that the son of Ishai has not come,
Equally so yesterday, equally so to-day, to the bread ? ”

Then Iehonathan answers Sha'ul :

“ Dawidh certainly was invited away from me to go as far as Beth-Lechem.

And it came to pass he says, ‘ Send me away, pray !

For we have a family slaughter-feast in the city.

And it came to pass that my brothers summon me.

And now, if perchance I have found favour in thine eyes,

Let me get away, pray, and let me see my brothers.’

It is on this account that he has not come to the table of the king.”

Then the nostril of Sha'ul burns at Iehonathan, and he says to him :

“ O son of a mutinous girl !

Did I not know that 'twas thou that wast for Ishai's son,

And for thy shame, and for the shame of thy mother's nakedness.

For all the days that the son of Ishai is on the soil, thou art not
going to get established, thou and thy rule !

And now ! send ! and take him for me !

For he is death's own child ! ”

Then Iehonathan answers Sha'ul his father, and says to him :

“ For what is he to die ?

What has he done ? ”

Then Sha'ul lifts up his spear upon him, to smite him. Then it came to pass Iehonathan knows that the thing is ended, so far as it lies with his father, to have Dawidh die. So Iehonathan rises from being with the company of the table, in heat of nostril ; and he did not eat on the second day of the new moon any bread. For he got pained touching Dawidh, because his father caused him a dishonour. Then it came to pass it was in the morning, and Iehonathan goes

out to the field-land to the place of tryst, with Dawidh. And it was a little lad that was with him. Then he says to the lad :

“Run, find, I pray, the arrows while I am shooting.”

And when the lad ran, then he himself shot the arrow so as to make it cross over him. So the lad comes to the place of the arrow that Iehonathan shot; and Iehonathan cries after the lad and says :

“Is not the arrow beyond thee and far away?”

And Iehonathan cries after the lad :

“Hasten, hurry, thou art not to stand !”

So Iehonathan's lad keeps picking up the arrows; and then he comes to his lord. And while the lad knew not a thing, yet verily Iehonathan and Dawidh knew the matter. (xx. 39.) So Dawidh rises and goes, while Iehonathan came to the city. (xxi. 1.)

§ 98.

(xxii. 1.) Then it came to pass that Dawidh goes thence, and he gets refuge for himself at a stronghold of Adhullam. Then his brothers hear, and all his father's house; and they go down to him thither. And there gather themselves to him every man with a trouble, and every man who had a creditor, and every man with a life-bitterness. And so it came to pass he is over them for prince. And they are with him, say four hundred men.

§ 99.

And Dawidh goes thence to the Watch-place (Miçpeh) of Moabh, and he says to the king of Moabh :

“Let there sit, I pray, my father and my mother with you ;
Until the time when I may know what Elohim is going to do to me.”

(xxii. 4.) So he has them rest before the king of Moabh, and they sit with him all the days of Dawidh's being in the stronghold.

§ 100.

(xxii. 6.) Then Sha'ul hears that Dawidh has got heard of, he and the men who are with him; even at the time when Sha'ul was sitting on the hill (Gibh'ah) under the tamarisk in the high place, and with his spear in his hand, and all his slaves stationed by him. And Sha'ul says to his slaves that were stationed by him :

“ Hear ye, I pray, O sons of Iamini :

It is even to all of you that the son of Ishai is going to give field-lands and vineyards :

And it is all of you he is going to set as princes of thousands and princes of hundreds ?

But all of you have conspired upon me !

And never one is informing my ears about my son's arranging with Ishai's son !

And never one is pitiful about me, or informing my ear !

For my son has caused my slave to rise upon me, as an ambush, even this day ! ”

§ 101.

Then Doegh (the solicitous man) the Adhomi answers, since he was stationed over Saul's slaves, and he says :

“ I saw the son of Ishai coming to Nobh.

To Achi-Melekh (Brother of the King) son of Achi-tubh (Brother of Good One).

And he asked at Iahweh for him,

And there was provision that he gave him.”

Then the king sends to call Achi-Melekh, son of Achi-Tubh, the priest, and all the house of his father, even the priests that are in Nobh. And they come all of them to the king. Then says Sha'ul :

“ Here, I pray, son of Achi-Tubh ! ”

So he says:

“Behold me, my lord!”

Then Sha’ul says to him:

“Why have ye conspired upon me, thou and the son of Ishai:
In thy giving to him bread, and in asking for him at Elohim:
So as to arise at me as an ambush, as it is this day?”

Then Achi-Melekh answers the king and says:

“And who among all thy slaves has made himself reliable like Dawidh!
Yea, the king’s son-in-law, and the prince of all thy audience-chamber and honoured in thy house!
Is it to-day that I have begun to ask for him at Elohim? Far be it from me!
Let not the king put anything upon his slave, and on all my father’s house,
For thy slave did not know in all this anything small or great.”

Then says the king:

“Thou art surely to die, Achi-Melekh;
Thou and all thy father’s house!”

And the king says to the runners stationed by him:

“Surround and kill Iahweh’s priests!
Because their hand also is with Dawidh,
And because they know that he is fleeing, and they did not uncover my ear.”

But the slaves of the king were not willing to send forth their hand to strike at Iahweh’s priests. Then says the king to Doyegh:

“Surround thou! and strike at the priests!”

So Doyeg the Adhomi surrounds, and himself strikes at the priests. (xxii. 18.) And there dies on that day some eighty and five men, each bearing an Ephodh of linen. (xxii. 20.) But there gets away one son (*or*, the son of one) belonging to Achi-Melekh, son of Achi-Tubh, and Ebhyathar was his name,

and he flees after Dawidh. And Ebhyathar sets forth to Dawidh, that Sha'ul murdered Iahweh's priests. Then Dawidh says to Ebhyathar:

"I knew on that day that Doyeg the Adhomi was there,
That surely he would set forth to Sha'ul.
It is I that am to blame for all the life of thy father's house.
Sit thou with me; be not timid:
For he who is going to keep seeking thy life is going to keep seeking
my life.
For thou art something to guard alongside of me." (xxii. 23.)

§ 102.

(xxiii. 1.) Then they set forth to Dawidh, saying:

"Behold there are Plishtim battling at Qe'ilah.
And it is they that are plundering the threshing-floors."

Then Dawidh asks at Iahweh:

"Am I to go up, and shall I smite those Plishtim?"

Then Iahweh says to Dawidh:

"Go! and thou shalt smite among the Plishtim:
And thou shalt cause the salvation of Qe'ilah."

Then Dawidh's men say to him:

"Behold, since here in Iehudhah we are timid,
Then surely also when we go to Qe'ilah to the lines of Plishtim."

So Dawidh continues to ask further at Iahweh; and Iahweh answers him; and says:

"Arise, go down to Qe'ilah!
For it is I who am giving Plishtim into thy power."

Then Dawidh goes, and his men, to Qe'ilah; and he battles at the Plishtim, and he carries off their cattle-possessions. And he smites among them with a great smiting. (xxiii. 5.) And Dawidh causes the salvation of the inhabitants of Qe'ilah.

§ 103.

(xxiii. 7.) Thus it is set forth to Sha'ul that Dawidh has come to Qe'ilah; and Sha'ul says:

"Elohim has entirely shut him up in my power !
For he has gotten shut up by coming into a city of gates and bar."

So Sha'ul lets all the people be warned for the battle: to go down to Qe'ilah to press in on Dawidh and on his men. And Dawidh knows that it is upon him that Sha'ul is planning the evil: so he says to Ebhyathar the priest:

"Let the Ephodh approach!"

Then Dawidh says:

"O Iahweh, Elohim of Isra-El ! hear surely Thy slave !
For Sha'ul is seeking hard to come to Qe'ilah,
To make a thorough destruction of the city in consideration of me.
Is Sha'ul going to go down just as Thy slave has heard ?
O Iahweh ! Elohim of Isra-El : set forth, I pray, to Thy slave."

Then Iahweh says:

"He is going to go down."

Then Dawidh says:

"Are the masters of Qe'ilah going to shut me up and my men into the power of Sha'ul?"

And Iahweh says:

"They are going to shut thee up."

Then Dawidh rises up and his men, about six hundred men; and they go out from Qe'ilah. So they move about where they please to move about; while to Sha'ul it was set forth that Dawidh has got escaped from Qe'ilah. So he desists from going out.

§ 104.

(xxiii. 14.) Then Dawidh sits in the steppe, in the strongholds: and he sits in the Ziph-steppe. (xxiii. 19.) Then the Ziphim go up to Sha'ul to the Hill (the Gibh'ah), to say:

“Is not Dawidh hiding himself with us in the strongholds,
And now, if it is according to all thy own desire to go down, go
down.
And the shutting him up in the king's power is our affair.”

Then says Sha'ul:

“May ye be blessed unto Iahweh!
For ye have had pity upon me.
Go ye, I pray, make it more firm,
And see ye the place wherever his fleeting foot is going to be.
For one has said to me, ‘Surely he is going to use skill.’
So see ye and know: and I shall go with you:
And it shall be that if, forsooth, there be anything of him in the
land,
Then I shall thoroughly hunt him up among all the thousands of
Iehudhah.”

So they arise, and they go to Ziph before Sha'ul; while Dawidh and his men were in the steppe of Ma'on (Abode) in the Arabhah (the sunken Jordan-vale) towards the right of the Ieshimon (Waste). So Sha'ul goes and his men to seek him out thoroughly. And they set it forth to Dawidh, and he goes down to the Rock (Sela) in the steppe of Ma'on. Then Sha'ul hears, and he pursues after Dawidh to the steppe of Ma'on. Then Sha'ul goes, and his men on this side of the mountain; and Dawidh and his men on that side of the mountain. And it came to pass that Dawidh gets alarmed and goes away before Sha'ul; while Sha'ul and his men were circling in to Dawidh and to his men, to seize them. But when a messenger came to Sha'ul to say:

“Hasten, and go! for Plishtim have spread out over the land!”

so then Sha'ul returns from pursuing after Dawidh, and he goes to meet Plishtim. It was on this account that they cry at that place :

“The Rock of the Gliding past.” (xxiii. 28.)

§ 105.

(xxiv. 1.) Then Dawidh goes up from there and sits in the strongholds of Eyn-Gedhiy (The Well of a Kid). And it came to pass, that so it is, just as Sha'ul is returning from being after Plishtim, then they set forth to him, saying :

“Behold it is Dawidh that is in the steppe of ‘Eyn-Gedhim.”

So Sha'ul takes three hundred men, the chosen of all Isra-El : and he goes to seek out Dawidh and his men on the face of the rocks of the chamois. So he comes to the folds of the flock by the way, and a cave was there : so Sha'ul comes to cover his feet (for his easance), while Dawidh and his men were in the sides of the cave dwelling there. Then say Dawidh's men to him :

“Behold the day of which Iahweh said to thee,
‘Behold, it is I who am giving thy enemies into thy power.’
And thou shalt do to him, just as may be pleasing in thy eyes.”

So Dawidh says to his men :

“Far be it kept away by Iahweh from me,
That perchance I should do this thing to my lord,
Even to Iahweh's anointed (Mashich) to send forth my hand at him !
For he is Iahweh's (Mashich) anointed one.”

So Dawidh restrains his men by the words, and did not give them chance to rise at Sha'ul. But Dawidh rises, and cuts the skirt of the mantle which Sha'ul had on, in secret. Then it came to pass, it is so after this that Dawidh's mind smites him, on account of this that he cut off the skirt of the mantle which Sha'ul had on. So when Sha'ul rises from the

cave, he goes on the way. Then Dawidh rises after this, and he goes out from the cave and he cries after Sha'ul, saying :

“My lord, the king !”

Then Sha'ul looks behind him : and Dawidh bends with his face to the ground, and he bows himself down. Then Dawidh says to Sha'ul :

“Why art thou going to listen to the sayings of mankind, saying :

‘Behold it is Dawidh that keeps seeking thy hurt ?’

Behold this very day thine eyes have seen how Iahweh gave thee to-day into my power in the cave.

And it came to pass that I refuse utterly to murder thee, and I have pity upon thee.

And I say, I am not going to send forth my hand at my lord,

For he is Iahweh's (Mashich) anointed.

And, O my father, see, yes, see thy mantle-skirt in my hand,

For although I was cutting off thy mantle-skirt, yet I did not murder thee !

Know and see that there is no hurt or transgression in my hand :

And I have not failed towards thee,

Whilst thou art hunting my life to take it !

May Iahweh judge between me and thee, and Iahweh shall avenge me of thee.

Since it is not my hand that is going to be at thee.

After whom is it that the King of Isra-El has gone out ?

After whom art thou pursuing ?

After a dead dog ? After one flea ?

And Iahweh shall be for constant Decider, and He shall judge between me and thee.

And He shall see and He shall contend for my contention,

And may He judge me rather than thy hand !”

And it came to pass, so it is at Dawidh's finishing talking these things to Sha'ul, that Sha'ul lifts up his voice and weeps. And he says to Dawidh :

“Thou art a righteous man, more than I :

For it is thou who have requited me with what is pleasing,

And it is I who have requited thee with the hurt,

And it is thou who hast magnified to-day the pleasing thing thou hast done with me,

Whom Iahweh shut up entirely in thy power ; and thou didst not murder me.

And that a man should find his enemy, and should send him on a way of pleasantness !

So it is Iahweh that will fully requite thee with pleasantness, Instead of what thou hast wrought for me this day." (xxiv. 20.)

§ 106.

(xxv. 2.) Now since there was an individual in Ma'on, and his business was in the Vineland (the Karmel), and the man was exceedingly great, and he had a flock of three thousand sheep and a thousand goats, etc., etc.

[We omit for sake of space most of §§ 106 and 107, c. xxv. 2-44. It is all the Iahwistic story of David, Nabal the churl whom David nearly killed, and of Nabal's widow Abigail, whom David wedded. It is of importance to note that Nabal the "bad churl" is described as a man of the house of Caleb.]

So she (Abhi-Ghail) goes after Dawidh's messengers, and she becomes a wife to him.

And it was Achi-No'am whom Dawidh took from Izre'-El : so both the two of them become wives to him, while Sha'ul gave Miykhal his daughter, Dawidh's wife, to Palti, a son of Laish who was from Gallim. (xxv. 44.)

§ 107.

(xxvii. 1.) Then Dawidh says in his mind :

"Now I am going to get carried to destruction one day, by the hand of Sha'ul.

It is no pleasure to me that I should take my flight to the land of Plishtim.

But Sha'ul would then despair of me, and seek for me no more in all the border of Isra-El.

And I will get my escape from his hand."

So Dawidh rises, and he crosses, he and six hundred men

who were with him, to Akhish, son of Ma'okh, king of Gath. So Dawidh sits with Akhish in Gath, he and his men, each individual and his house, Dawidh and both of his wives, Achi-No'am the Izre'-Elitess, and Abhi-Ghail, wife of Nabhal the Karmeli. And it is reported to Sha'ul that Dawidh has fled to Gath. So he did not continue still to seek him out.

Then says Dawidh to Akhish :

"If, pray, I have found favour in thine eyes,
Let them give to me a place in one of the cities of the field-land :
And let me sit there.
For why is thy slave to sit in the city of the kingdom with thee !"

So Akhish gives to him on that day Çiqlagh. It is for this, that Çiqlagh belonged to the kings of Iehudhah up to this day.

And it came to pass that the number of the days that Dawidh sat in the field-land of Plishtim was "days" (a year) and four months.

Then it came to pass Dawidh goes up and his men ; and they invade towards the Gezirim and the Amaleqim (for it was they (fem.!) who were the populations of the land that is from Zelaim as you go to Shur, and as far as the land of Miçraim). And Dawidh would smite the land, and he would not spare any, even a man or a woman, and he would take flock and herd, and asses and camels and garments. Then it came to pass he returns and comes to Akhish. Then says Akhish :

"Where have ye invaded to-day ?"

And Dawidh says :

"By the hot south-land of Iehudhah.
And by the hot land of the Ierachme-Eli and by the hot land of the Qeni." (xxvii. 10.)

But there was not a man or a woman whom Dawidh would let live, to bring to Gath a report ; for he said :

“ Lest they may report concerning us, saying :

‘ Thus hath Dawidh done : and this hath been his decision all the days that he hath sat in the field-land of Plishtim.’ ”

So Akhish puts reliance on Dawidh, saying :

“ He hath certainly made a bad reputation among his people, among Isra-El.

And he shall belong to me for a slave for unknown time.”
(xxvii. 12.)

§ 108.

(xxviii. 1.) And it came to pass in those days, that then Plishtim gather their camps for the host to battle in Isra-El. Then Akhish says to Dawidh :

“ Thou art certainly to know that it is with me thou art to go out in the camp, thou and thy men.”

Then says Dawidh to Akhish :

“ And so it is now thou art to know what thy slave is going to do ! ”

Then Akhish says to Dawidh :

“ Therefore it is as guardian for my head I am going to set thee all the days.” (xxviii. 2.)

(xxix. 1.) Then Plishtim gather their camps to Apheq : while Isra-El were camping at the well that is in Izre‘-El.

And when the Sranim of Plishtim were crossing to form hundreds and thousands, and when Dawidh and his men were crossing into the rear along with Akhish ; then say the princes of Plishtim :

“ What are those Ibhrim ? ”

Then says Akhish to the princes of Plishtim :

“Is not this Dawidh, slave of Sha’ul, king of Isra-El, who was with me these ‘days’ (year) or this couple of years :

And I have not found in him the least thing, from the day of his falling to me up to this day.”

Then the princes of Plishtim break out at him, and the princes of Plishtim say to him :

“Cause the man to return !

And let him return to his place where thou hast made him inspector.

And let him not go down along with us into the battle.

And he is not to become an adversary (Satan) to us in the battle.

And in what way would this one make himself pleasing to his lord ?

Would it not be with the heads of these men ?

Is not this Dawidh for whom they would answer in chorus in the dancing-places, saying :

‘Sha’ul has smitten by his thousands !

While Dawidh by his myriads !’” (xxix. 5.)

Then Akhish calls to Dawidh, and he says to him :

“Though by the life of Iahweh thou art straightforward,

And thy going out and thy coming in with me in the camp are pleasant in my eyes,

For I have not found a mischievous thing in thee from the day of thy coming to me up to this day ;

Yet in the eyes of the Sranim thou art not pleasing.

And now return, and go in peace ;

And thou art not to do mischief in the eyes of the Sranim of Plishtim.”

Then says Dawidh to Akhish :

“But what have I done, and what hast thou found in thy slave,

From the day when I came before thee up to this day ;

That I am not to come and battle at the enemies of my lord the king ?”

Then Akhish answers and says to Dawidh :

“I know that thou art pleasing in my eyes as a messenger of Elohim ;

Certainly it is the princes of Plishtim that have said :

‘He is not to go up along with us in the battle.’

So now set to in the morning, and thy lord's slaves that came with thee,

And ye shall go the place where I made you inspectors.

And as for any vain word, thou art not to set it in thy mind,

For thou art pleasing in my eyes.

So ye shall set to in the morning, when there is light, and go."

Then Dawidh sets to, he and his men, to go, in the morning, to return to the land of Plishtim, while Plishtim went up to Izre-El. (xxix. 11.)

§ 109.

(xxx. 1.) And it came to pass at the coming of Dawidh and his men to Çiqlagh on the third day, and when Amaleqim were invading the hot-land and even Çiqlagh, and when they smite Çiqlagh and burn it in the fire; then they carry captive the women and all that are in it from little one up to great one. They did not put a single man to death—and they make a slave-gang and go on their road. Then comes Dawidh and his men to the city, and lo! it is burned in the fire, while their wives and their sons and their daughters had gotten captured. Then Dawidh and the people that was with him lift up their voice, and they weep until there was no strength in them to weep. (xxx. 4.) And it grows very oppressive for Dawidh, for the people spoke about stoning him (xxx. 6); for the soul of all the people was bitter, each one concerning his sons and concerning his daughters. Then Dawidh holds himself firmly on Iahweh his Elohim. And Dawidh says to Ebhyathar the priest, son of Achi-Melekh:

"Do please cause the Ephodh to come near me."

So Ebhyathar causes the Ephodh to come near to Dawidh. Then Dawidh asks at Iahweh, saying:

"Am I to pursue after this band?

Am I to catch up with it?"

Then He says to him :

“Pursue, for surely thou art to catch up :
And surely thou art to cause a rescue !”

Then Dawidh goes, he and the six hundred of the men that were with him, and they come as far as the gorge of the Besor. Then a couple of hundred men stop, who were utterly worn out, failing to cross the gorge of the Besor. And Dawidh pursues, he and four hundred men. Then they find a man, a Miçri, in the field-land, and they take him to Dawidh ; and they give him bread, and he eats, and they have him drink water. And they give him a slice of fig-cake, and a couple of grape-bunches, and he eats, and his spirit returns unto him, for he had not eaten bread and he had not drunk water for three days and three nights.
(xxx. 12.)

Then Dawidh says to him :

“For whom art thou ! And whence art thou ?”

And he says :

“I am a Miçri lad, slave to an Amaleqi man :

And it came to pass that my master forsakes me, because I was sick,
to-day three days ago.

And it was we who invaded the hot-land of the Krethi,

Even near what belongs to Iehudhah and near the hot-land of Kalebh.

And it was Çiqlagh that we burned in the fire.”

Then says Dawidh to him :

“Art thou going to cause me to go down to this band ?”

And he says :

“Be pledged to me by Elohim, whether thou art going to cause me to die,

And whether thou art going to lock me up in the power of my master ;

Then I am going to cause thee to go down to this band.”

Then he causes him to go down ; and lo ! they are scattered about upon the face of all the land, eating and drinking, and dancing, among all the great booty that they took from the land of Plishtim, and from the land of Iehudhah. (xxx. 17.) Then Dawidh comes to them, and he smites them from the dawn and up to the evening to make them a devoted thing. And there did not get escaped from them a man—save, if you will, four hundred single lads who rode upon the camels, and so it came to pass they slip away. And Dawidh causes the rescue of all that Amaleq took. And there did not get missed to them from the small up to the great, and from booty, and unto sons and daughters, and unto all that they took. It was the whole that Dawidh caused to return. Then it came to pass that they take all the flock and the herd, and they make a gang of it in his presence : and they say :

“ It is this that is Dawidh's booty.”

Then Dawidh comes to the couple of hundred men that were too utterly wearied to go after Dawidh at the gorge of the Besor ; and they go out to meet Dawidh, and to meet the people that were with him. Then Dawidh approaches the people, and they ask at them after health. Then there answers every mischievous and useless man of the men who went along with Dawidh, and they say :

“ Let this be the answer to their not going along with us,
Let there not get given to them any of the booty which we have
rescued,
Except perchance each man his wife and his sons and his daughters.
And let them make a gang, and let them go.”

Then says Dawidh :

“ Ye are not to do thus, after what Iahweh has given to us,
Yea, it hath come to pass that He guards us and He gives into our
power the band that was coming over us !
And who is going to listen to you, to this utterance ?

For as is the share of the one who goes down into the battle :
 So shall be likewise the share of the one who sits by the tools.
 It is as one that they are to share."

So it came to pass that it is from that day, and onward, that they set this for a statute and for a judicial decision for Isra-El, unto this day.

Then David comes to Çiqlagh, and he sends some of the booty to the elders of Iehudhab, to his friends, saying :

" Behold, you have a blessing !
 Some of the booty of the enemies of Iahweh.
 For whoever is in Bethuel, and for whoso is in Ramah of the hot-land, and for whoso is in Iattir,
 And for whoso is in Ararah, and for whoso is in Siphmoth, and for whoso is in Eshtemoa,
 And for whoso is in Karmel, and for whoso is in the cities of the Ierachme Eli, and for whoso is in the cities of the Qeyni,
 And for whoso is in Chormah, and for whoso is in the smoky furnace, and for whoso is in Athay.
 And for whoso is in Chebhron, and for all the places where Dawidh walked about, he and his men."

§ 110.

(xxviii. 4.) Then Plishtim get gathered, and they come and they camp in Shunem. Then Sha'ul gathers all Isra-El, and they camp in Gilbo'. Then Sha'ul observes Plishtim's camp; and he is timid, and his mind trembles exceedingly.

Then Sha'ul asks at Iahweh; but Iahweh did not answer him, neither by dreams, nor by visions, nor by inspired ones. Then Sha'ul says to his slaves :

" Seek ye out for me a woman who is mistress of ventriloquism :
 And let me go to her and let me enquire at her."

Then his slaves say to him :

" Behold ! there is a woman, mistress of ventriloquism at the Circle-Spring" ('Eyn-Dor).

Then Sha'ul disguises himself, and puts on other garments ;

and he goes, he and a couple of men along with him, and they come to the woman by night. Then he says :

“Divine thou, please, for me with the ventriloquism,
And cause to ascend for me him whom I may say to thee.”

Then the woman says to him :

“Behold since thou knowest what Sha’ul hath done,
He who hath caused to cut off the ventriloquists and the sorcerers
from the land ;
Then why is it thou who art entrapping thyself with my life, to
cause the death of me ?”

Then Sha’ul gets pledged by Iahweh, saying :

“By the life of Iahweh, if perchance any crookedness may meet thee
in this matter !”

Then the woman says :

“Whom am I to cause to ascend for thee ?”

And he says :

“Even Shemu El cause to ascend for me.”

Then the woman sees Shemu El, and she cries painfully with a great voice ; and the woman says to Sha’ul, saying :

“For what reason hast thou betrayed me ?
For it is thou that art Sha’ul !”

Then the king says to her :

“Be not timid ! But what hast thou seen ?”

And the woman says to Sha’ul :

“It is Elohim I have seen ascending from the earth !”

And he says to her :

“What is his figure ?”

And she says :

“It is a man who is aged that is ascending,
And he is robing himself in a cloak.”

Then it came to pass, Sha'ul knows that it is Shemu El, and he falls down with his nostrils to earth, and bows himself. Then Shemu El says to Sha'ul:

“What is the reason that thou hast caused me disturbance, to cause me to ascend?”

And Sha'ul says:

“I have difficulty exceedingly!
And while Plishtim are battling at me,
And Elohim has turned aside from being by me,
And He has not answered me any more,
Either by inspired ones' hand or by dreams;
So it came to pass I cry to thee, to cause me to know what I am to do!”

Then Shemu El says:

“And why art thou going to ask me?
Since Iahweh hath turned aside from being by thee.
And it hath come to pass He is with thy neighbour! (xxviii. 16.)
And it is to-morrow that thou and thy sons along with thee are falling. (xxviii. 19*b*.)
Also the camp of Isra-El is Iahweh going to give into Plishtim's power.”

Then Sha'ul gets overwhelmed; and he falls the fulness of his height to the ground. And he is exceeding fearful at the words of Shemu El. Moreover, as for strength, it was not in him; for he did not break bread all the day and all the night. Then it came to pass, the woman comes to Sha'ul, and she sees that he has got exceedingly overwhelmed; and she says to him:

“See, thy slave-maid listened at thy voice:
And it came to pass that I place my life in thy palm,
And I listen to the words thou talkedst to me.
But now hear, please, likewise thou, at thy slave-maid's voice.
And let me set before thee a crumb of bread, and eat thou.
And let there be in thee strength, because thou art to go in the way.”

Then he resists ; and he says :

“ I am not going to eat.”

But his slaves and also the woman press at him, and he listens at their voice. So he rises from the ground, and he sits up to the divan. And belonging to the woman there was a stalled calf in the house ; and she makes much haste, and she makes a slaughter sacrifice of it. And she takes coarse meal and kneads, and she bakes it as passover cakes. Then she causes it to come near before Sha'ul, and before his slaves ; and they eat. Then they rise, and they go in that night. (xxviii. 25.)

§ III.

(xxxi. 1.) Now when Plishtim are battling at Isra-El, then the men of Isra-El flee away from the face of Plishtim, and slain ones fall in the mountain range of the Gilbo'. Then it came to pass, Plishtim press close towards Sha'ul and his sons : and Plishtim smite Iehonathan, and Abhi-Nadhabh, and Malk-Yeshua, sons of Sha'ul.

Then it came to pass, the battle is heavy towards Sha'ul : and the shooters with the bow seek him, and he gets exceedingly hit by the shooters. Then Sha'ul says to one who was carrying his armour :

“ Draw thy sword : and stab me with it.

Lest these uncircumcised ones come, and they will amuse themselves with me.”

But the one who was bearing his armour was not willing, for he was exceedingly timid. Then Sha'ul takes the sword, and he falls upon it. Then the one bearing his armour observes that Sha'ul is dead ; so he too falls upon his sword, and he dies along with him. And Sha'ul dies, and his three sons, and he who bears his armour, in that day together.

Then the men of Isra-El who are in the cities of the vale, and who are in the cities of the Iarden, see that the men of Isra-El have fled, and that Sha'ul and his sons have died; so they forsake their cities, and they flee. Then Plishtim come and sit in these their cities. Then it came to pass, it is on the morrow that Plishtim come to plunder the slain ones; and they find Sha'ul, and his three sons, tumbling down in the mountain of the Gilbo'. So they cut off his head, and they have his armour plundered. And so then they send into the land of Plishtim round about to tell joyfully their images and the people. And they set his armour in the house of Ashtoreth, while his body they hang up in the wall of the house of Shan. Then the inhabitants of Iabhesh of Gileadh hear what Plishtim have done to Sha'ul. So they rise, every man of force; and they come all the night and they take the body of Sha'ul and the bodies of his sons from the wall of the house of Shan. And they come to Iabhesh, and they wail for them there. And they take their bones and they bury under the tamarisk ("Eshel," or is it "Asherah"?) in Iabheshah; and they fast seven days. (xxx. 13.)

§ 112.

(2 Sam. i. 1.) Then it came to pass that it is after the death of Sha'ul, and when Dawidh returned from smiting the Amaleqi, that then Dawidh sits in Çiqlagh a couple of days. And it is on the third day: and, behold, there is a man coming from the camp, from being along with Sha'ul. And it was with his garments torn, and with soil upon his head, that at his coming to Dawidh he falls to the earth and bows himself. And Dawidh says to him:

"Whence is this that thou wouldst come?"

And he says to him:

"It is from the camp of Isra-El:
It was I that got escaped."

And Dawidh says to him :

“ What was the affair ?
Report to me, please.”

And then he says how the people fled from the battle, and also how increasingly there fell of the people, and so it came to pass they die, and likewise how it was Sha'ul and Iehonathan his son that died. (i. 11.) Then Dawidh grips at his garments, and tears them : so likewise all the men who are with him. And they wail, and they weep, and they fast until the evening, on account of Sha'ul and on account of Iehonathan his son, and on account of the people of Iahweh, because they fell by the sword.

§ 113.

Then Dawidh laments this lament over Sha'ul and over Iehonathan his son. And he says (i. 17):

[*For teaching the sons of Iehudkah a lament,*
Behold a writing on the record of the Upright One.]

- (i.) “ Be sorrowful, O Isra-El, over thy dead : O slain one.

How have heroes fallen !

Ye are not to report in Gath ;

Ye are not to proclaim it joyfully in the lanes of Ashqelon :

Lest Plishtim's daughters rejoice ;

Lest the uncircumcised one's daughters exult.

- (ii.) “ O mountains ! those in the Gilbo', let not dew descend,
And let there not be rain upon you, O fields of death ! (i. 21.)
For it was there that the shield of heroes got insulted.
Even the shield of Sha'ul, one anointed not with the oil,
But with the blood of slain, with the fat of heroes.

- (iii.) “ O Sha'ul ! and Iehonathan !
Those who got loved, and who were delightful in their life !
And it was in their death that they did not get parted.
More than eagles were they light-winged,
And more than lions were they well-knit.
It was Iehonathan's bow that did not get frightened back.

- (iv.) "And it was Sha'ul's word that would not return in vain.
 O daughters of Isra-El towards Sha'ul weep ye,
 The one causing you to wear purple along with delicacies,
 The one causing gold to go up upon your raiment.
How have heroes fallen in the midst of the battle !
- (v.) "O Iehonathan, on account of thy death ! O slain one !
 It is hard for me on account of thee, my brother, Iehonathan.
 Thou wast delightful to me exceedingly :
 Wonderful was thy love to me, more than women's love.
How have heroes fallen !
 And so the instruments of battle perish !" (i. 27.)

§ 114.

(ii. 1.) Then it came to pass after this, that Dawidh asks at Iahweh, saying :

"Am I to go up into one of the cities of Iehudhah ?"

And Iahweh says to him :

"Go up !"

Then says Dawidh :

"Where am I to go up ?"

And He says :

"To Chebhron."

Then Dawidh goes up there, and also his two wives, Achi-No'am the Izre'-Elitess, and Abhi-Ghail, the wife of Nabhal the Karmeli. And when Dawidh caused his men who were along with him to go up, each one and his house ; then they sit in the cities of Chebhron. Then the men of Iehudhah come, and they anoint Dawidh there for king over the house of Iehudhah.

And they report to Dawidh, saying :

"It was the men of Iabhesh-Gil'adh who buried Sha'ul."

§ 115.

Then Dawidh sends messengers to the men of Iabhesh-Gil'adh, and says to them :

“ Blessed are ye unto Iahweh !

Ye who did this gracious thing, with your lord, with Sha'ul.

And it came to pass that ye bury him,

And now may Iahweh do with you grace and truth,

And so likewise I am going to do what is pleasing with you,

In return for this that ye did this thing.

And now let your hands grip firmly, and be ye sons of force.

For your lord Sha'ul is dead.

And likewise it is I whom the house of Iehudhah have anointed for king over you.”

§ 116.

Now since Abh-Ner, son of Ner, was prince of a host that belonged to Sha'ul, he took Ish-Ba'al son of Sha'ul, and he has him cross over to Machanaim. And he makes him king unto the Gil'adh, and unto the Geshuri; and over Ephraim and over Bin-Iamin, and over Isra-El, all of it; while, of course, the house of Iehudhah were the following of Dawidh. Then Abh-Ner, son of Ner, goes out, and the slaves of Ish-Ba'al, son of Sha'ul, from Machanaim to Gibh'on. So when Io'abh, son of Çeruyah, and the slaves of Dawidh went out from Chebhron, then it came to pass they encounter them by the Pool of Gibh'on. Then these sit down by the Pool on this side; while these are by the Pool on that side. Then says Abh-Ner to Io'abh :

“ Let the lads arise, please, and let them have sport before us.”

Then says Io'abh :

“ Let them arise.”

Then they arise, and they cross over by number; twelve for Bin-Iamin and for Ish-Ba'al, son of Sha'ul, and twelve

from the slaves of Dawidh. Then they grip, each with his hand at the head of his fellow, and with his sword in the side of his fellow, and so they fall together. And so men cry to that place :

“The lot of the plotters who are in Gibh'on !”

Then it came to pass that there is a battle, severe even to excess on that day ; and Abh-Ner gets beaten, and the men of Isra-El before the slaves of Dawidh. And it came to pass that there are three sons of Çeruyah there, Ioabh and Abhi-Ieshai and Asah-El. And as for Asah-El, he was light in his feet like one of the gazelles that are in the field-land. And so Asah-El pursues after Abh-Ner, and he did not incline to go to the right hand or to the left hand from following Abh-Ner. Then Abh-Ner turns behind him, and says :

“Is this thou, O Asah-El ?”

And he says :

“It is I.”

Then Abh-Ner says to him :

“Incline with thee, to thy right hand, or to thy left :

And seize for thee one of the lads, and take for thee his spoil.”

(ii. 22.) But Asah-El was not willing to swerve from following him.

Then Abh-Ner continues still to say to Asah-El :

“Swerve with thee from following me !

For what reason am I to strike thee to earth ?

And how am I to lift up my face to Io'abh thy brother ?”

And he utterly refuses to swerve : And Abh-Ner strikes him backwards, to the belly, and the spear goes out at his rear. So he falls there, and he dies on the spot. Then it came to pass that every one who comes to the place where Asah-El fell, when he is dying, stands still. Then Io'abh and his men pursue after Abh-Ner : and when the sun

was setting, and when they came as far as the "Hill of a Cubit" (Gibhath-Ammah), which is by the face of the way in the Steppe of Gibh'on, then the sons of Bin-Iamin gather themselves after Abh-Ner, and they become one band, and they stand by the head of the "Hill of a Cubit." And Abh-Ner cries to Io'abh, and he says:

"Is it for ever that the sword is to devour?
Hast thou not known that bitterness is to be in the end?
And how long is it until thou art to bid the people return from following their brothers?"

Then Io'abh says:

"By the life of the Elohim! Hadst not thou talked,
Then from that time in the morning the people had gone up, each from following his brother."

Then it came to pass, Io'abh strikes a note in the trumpet, and all the people stand, and they pursue no longer after Isra-El: and they continued no longer to battle. And when Abh-Ner and his men went all that night in the Arabbah, then it came to pass they cross the Iarden and go, all the tattered company, and they come to Machanaim. And when Io'abh returned from following Abh-Ner, then he gathers all the people; and nineteen men from among Dawidh's slaves are missing, and also Asah-El: whereas Dawidh's slaves smote of Bin-Iamin among the men of Abh-Ner three hundred and sixty men. Then they take up Asah-El, and they bury him in the grave of his father, which is Beth-Lechem. And Io'abh and his men go all the night, and it gets light for them at Chebhron.

§ 117.

(iii. 1.) So it came to pass that the battle is prolonged between the house of Sha'ul and the house of Dawidh: and while Dawidh was going on and firm, the house of Sha'ul continued to grow feeble. (iii. 6.)

§ 118.

Now while Abh-Ner was strengthening himself in the house of Sha'ul; and since there was a concubine belonging to Sha'ul, and her name was Riçpah, daughter of Ayyah, so Abh-Ner takes her. Then Ish-Ba'al says to Abh-Ner:

“Why is it that thou hast come to my father's concubine?”

Then it came to pass, Abh-Ner becomes exceeding hot over words of Ish-Ba'al, and he says (iii. 8):

“Am I dog's head and one who belong to Iehudhah to-day?
 I am going to work grace with the house of Sha'ul thy father unto
 his brothers and unto his friend:
 And I have not squeezed thee into the hand of Dawidh.
 And thou inquirest concerning me about the woman's waywardness
 to-day!
 Thus may Elohim do to Abh-Ner, and thus may He continue for
 him!
 For it was thus that Iahweh got pledged to Dawidh, to wit:
 ‘Even thus am I going to do for him,
 To cause the kingdom to pass over from the house of Sha'ul:
 And to cause the throne of Dawidh to arise over Isra-El and over
 Iehudhah,
 From Dan and even to Be'er-Shebha’.”

And he was not able to reply to Abh-Ner a word, through his fearing him. Then Abh-Ner sends messengers to Dawidh to Chebhron to say:

“Form an agreement with me. And behold my hand is with thee,
 To cause all Isra-El to go round unto thee.”

And he says:

“It is pleasing!
 While I am going to form an agreement with thee,
 Yet certainly there is one thing I am asking of thee:
 Thou art not to see my face, save perchance thou hast caused
 Mikhal, the daughter of Sha'ul, to come to me;
 At thy coming to see my face.”

(iii. 14.) Then Dawidh sends messengers to Ish-Ba'al, son of Sha'ul, to say :

“ Give my Ishshah, Mikhal,
Whom I thoroughly betrothed to me with a hundred foreskins of
Plishtim.”

Then Ish-Ba'al sends and takes her from beside her husband, from beside Palti-El, son of Laish. And her husband goes with her, going along and weeping behind her as far as Bachchurim. Then Abh-Ner says to him :

“ Go ! Return ! ”

So he returns. And then the word of Abh-Ner was with the elders of Isra-El, saying :

“ Both yesterday and more days ago ye have been seeking out a Dawidh for a king over you !

And now act ye : for it is Iahweh who has said to Dawidh, to wit :

‘ It is by the power of Dawidh my slave that I am going to cause the saving of my people Isra-El

From Plishtim's power and from the power of all their enemies.’ ”

So likewise does Abh-Ner talk in the ears of Bin-Iamin. And Abh-Ner goes likewise to talk in the ears of Dawidh in Chebhron, of all that is pleasing in the eyes of Isra-El, and in the eyes of all the house of Bin-Iamin. Then Abh-Ner comes to Dawidh to Chebhron, and with him twenty men : and Dawidh makes a drinking feast, for Abh-Ner and for the men who were with him. And Abh-Ner says to Dawidh (iii. 21) :

“ Let me rise, and let me go, and let me gather to my lord the king all
Isra-El !

And let them shape with thee an agreement !

And thou shalt be king in all that thy soul may greatly desire.”

So Dawidh sends Abh-Ner away, and he goes in peace. And behold, when the slaves of Dawidh and Io'abh were coming from the assembled troops, and there was manifold booty with them that they were bringing ; and when Abh-Ner

was not at all with Dawidh in Chebhron, because he sent him away, and so he went in peace; and when Io'abh and all the host that were with him came, then they report to Io'abh, saying :

“ Abh-Ner, son of Ner, came to the king.

And it came to pass he sends him away, and he goes in peace.”

Then Io'abh comes to the king, and says :

“ What hast thou done ?

Behold, Abh-Ner came to thee ! Why is this ?

Thou hast sent him away ! And he goes, walking off !

Hast thou not known Abh-Ner, son of Ner, that it was to befool thee he came ?

And to know thy place of outgoing and thy place of incoming !

And to know everything which thou art doing !”

So Io'abh goes out from being with Dawidh. And he sends messengers after Abh-Ner ; and he causes him to return from the pit of the Sirah (The Turning Aside). But as for Dawidh, he did not know. So it came to pass Abh-Ner returns to Chebhron. Then Io'abh causes some one to press him to the side of the gate to talk with him, and he causes some one to strike him there, into the belly. So he dies, amid the blood of Asah-El, the brother of Io'abh. Then Dawidh hears some time after this ; and he says :

“ I am innocent and my kingdom, through help from Iahweh, for ever,
Of the murder of Abh-Ner, son of Ner !

Let this whirl down upon the head of Io'abh, and unto all his house !

And let there not get cut off from the house of Io'abh

Wasting one, and leprous one, and spindle-holding man !

And such as fall by sword and such as lack for bread !” (iii. 29.)

(iii. 31.) Then says Dawidh to Io'abh and to all the people that were with him :

“ Rend your garments : and gird on sackcloths !

And wail before Abh-Ner !”

Then even the king Dawidh was going after the bier, and

they bury Abh-Ner in Chebhron: and the king lifts up his voice, and weeps unto the grave of Abh-Ner, and all the people weep. Then the king keeps lamenting towards Abh-Ner, and he says:

“Is it like the dying of a fool that Abh-Ner is to die?
 With thy hands not bound; and thy feet!
 Not into any pair of brasses have they been brought,
 It is like the falling before the face of the sons of wrong that thou
 hast fallen.”

Then all the people continue to weep over him. Then all the people comes to cause Dawidh to eat bread, while it was still day: and Dawidh gets himself pledged, saying:

“Thus may Elohim do to me, and thus may He continue!
 If by any chance it be before the setting of the sun that I should
 taste bread, or any least thing!”

So when all the people took notice, then it seems pleasing in their eyes; according to whatever the king did, in the eyes of the people it was pleasing. Then it came to pass that all the people know and all Isra-El on that day, that there was no incitement proceeding from the king to cause the death of Abh-Ner, son of Ner. Then says the king to his slaves:

“Are ye not to know that it is a prince and a great one,
 Who has fallen this day in Isra-El?
 And while I am to-day feeble and too much bowed for a king,
 Yet these men, sons of Çeruyah, are too hard for me.
 But Iahweh is going to requite to him who does this mischief
 according to his mischief.”

§ 119.

(iv. 1.) Then Ish-Ba'al, son of Sha'ul, hears that Abh-Ner, son of Ner, is dead in Chebhron: so his hands are powerless, while all Isra-El got paralysed. And then a couple of men, princes of troops who belonged to Ish-Ba'al, son of

Sha'ul,—the name of the one Ba'anah, and the name of the second Rekhabh, sons of Rimmon the Be'erothi of the sons of Bin-Iamin, for Be'eroth is also to get reckoned in Bin-Iamin (iv. 2),—these sons of Rimmon the Be'erothi (iv. 5). Rekhabh and Ba'anah go out and come by the hot time of the day to the house of Ish-Ba'al, and he was lying down at the midday resting-place. And behold, the gate-woman of the house was cleaning wheat, and yet she snored and slept just while Rekhabh and Ba'anah his brother got past. So they come to the house while he is lying down on his couch in his apartment for lying down, and they smite him and they put him to death, and they remove his head. And they take his head, and they go the way of the Arabhah all the night; and they bring the head of Ish-Ba'al to Dawidh to Chebhron, and they say to the king:

“Behold the head of Ish-Ba'al, son of Sha'ul, thy enemy, who kept seeking thy life!

And so Iahweh gives to my lord the king vengeance this day,
On Sha'ul and on his seed!”

Then Dawidh answers Rekhabh and Ba'anah his brother, sons of Rimmon the Be'erothi, and he says to them:

“By the life of Iahweh, who hath redeemed me from all difficulty,
Seeing that when it was reported to me, saying:

‘Behold Sha'ul is dead,’

And when the man was as one proclaiming good news in my eyes,

And yet then it came to pass that I earnestly seize at him and slay him in Çiqlagh,

As my gift to him of a reward for news:

So surely when godless men have slain a righteous man in his house upon his bed,

Now then am I not to keep seeking his blood from your hand?

Yea, I shall keep consuming you from the land.”

Then Dawidh directs the lads, and they slay them, and utterly cut off their hands and their feet, and they hang them by the pool in Chebhron; while the head of Ish-Ba'al

they took, and they bury it in the grave of Abh-Ner in Chebhron. (iv. 12.)

§ 120.

(v. 1.) Then all the tribes of Isra-El come to Dawidh to Chebhron, and they say, saying :

“ Behold us ! Thy bone and thy flesh are we.
Both yesterday and longer ago, while Sha’ul was king over us,
It was thou who wast the leader out and bringer in of Isra-El !
And it came to pass that Iahweh says to thee :
‘ It is thou who art to shepherd My people Isra-El :
And it is thou who art to be for a foremost man over Isra-El.’ ”

Then there come all the elders of Isra-El to the king to Chebhron, and the king Dawidh forms for them an agreement in Chebhron, before Iahweh : and they anoint Dawidh for king over Isra-El.

§ 121.

Then Plishtim hear that they have anointed Dawidh for king over Isra-El, so all Plishtim go up to seek out Dawidh. And Dawidh hears, and he goes down to the stronghold. And when Plishtim come, then they get spread out in the valley of Giants (Repha’im). (v. 18.) Then Dawidh asks at Iahweh, saying :

“ Am I to go up to Plishtim ?
Art Thou going to give them into my power ? ”

Then Iahweh says to Dawidh :

“ Go up ! For I am surely to give the Plishtim into thy hand ! ”

So Dawidh comes into Ba’al-Peraçim (Master of Breaches) ; and Dawidh smites them there. So he says :

“ Iahweh has broken through my enemies before me,
Like the breaking through of waters ! ”

It is on this account that they have called the name of that place Ba'al-Peraçim.

Then it came to pass that there they forsake their Elohim : and Dawidh and his men take them up. Then Plishtim continue still to go up ; and they get spread about in the vale of Giants. And Dawidh asks at Iahweh, and He says :

“Thou art not to go up !

Go round to their rear : and thou shalt come to them from the front of the balsam-trees.

And let it be at thy hearing a voice of marching at the heads of the balsam-trees,

That then thou art to hasten,

For it is then Iahweh has gone out before thee to cause a smiting in the camp of Plishtim.”

And it came to pass Dawidh does thus, according as Iahweh directed him : and he smites Plishtim from Gih'on up to where you come to Gazer. (xxi. 15.) Now it came to pass the Plishtim have still battle with Isra-El. And Dawidh goes down, and his slaves with him, and they sit in Gobh : and they battle with Plishtim . . . [and it came to pass there rises up one] who was among the offspring of the Giant (Rapha'), and the sheqel-weight of his helmet three hundred sheqel of brass, while himself was girt with a new (?) . . . And he says, 'it is for smiting Dawidh.' Then there gives help Abhi-Shai, son of Çeruiah ; and he smites the Plishti, and causes his death. It was then that Dawidh's men got pledged, saying :

“Thou art not to go out with us to the battle :

And thou art not to extinguish quite the lamp of Isra-El !”

Then it comes to pass, it is so after this, that there is continuance of the battle in Gobh with Plishtim. It was then that Sibbekhai smote the Chushathite, Saph, who was among the offspring of the Giant. And there is continuance of the battle in Gobh with Plishtim ; and El-Chanan, son of

Ia'ir, smites a Beth-Lachmi, even Goliath the Gittite, whose spear-wood was like the yoke of weavers. And it came to pass there is still a battle in Gath, and there is a man of great size and his hands' fingers and his feet's toes were by sixes, twenty and four in number: and he too was one born of the Giant (Rapha'). (xxi. 21.) And so he utterly despises Isra-El: but Iehonathan, son of Shim'ah, brother of Dawidh, smites him. It was these four that they bore to the Giant (Rapha') in Gath; and it came to pass they fall by the hand of Dawidh and by the hand of his slaves.

§ 122.

(xxiii. 8.) These are the names of the mighty men who belonged to Dawidh: Ish-Ba'al the Chakhmoni, head of The Three. He was the one shaking his spear over eight hundred dead at one stroke. And after him was El-azar, son of Dodhai, the Achochi among the three mighty men. It was he who was along with Dawidh in (bloody Pas) Pas-Damim: and when Plishtim got gathered there for the battle, then it came to pass there go up the men of Isra-El before them. And when he arose, then it came to pass he smites among the Plishtim until his hand was weary; and so his hand cleaves to the sword.

Then Iahweh makes a great salvation in that day: and when the people would return after him it was indeed to plunder utterly. Then after him Shammah, son of Age', the Hararite: and Plishtim get gathered to Lechi, and there is a portion of the field-land full of lentils, and when the people fled away from Plishtim, then he gets himself planted in the midst of the portion, and he rescues it, and he smites Plishtim. (xxiii. 12.) So Iahweh makes a great salvation. These made the three mighty ones.

(xxiii. 18.) Then there was Abhi-Shai, brother of Io'abh,

son of Çeruiah. He was head of the thirty, and it was he who was shaking his spear over three hundred dead: and he had a name among the thirty. More than the thirty behold him getting honoured: and he became a prince to them. But up to the three he did not come. Then there was Bena-Iahu, son of Ieho-Iadha', a man of force, rich in deeds, from Qabhçe-El. It was he who smote the two sons of a lion unto their hiding-place. And it was he who went down, and would smite the lion in the midst of the pit in the day of the snow. And it was he who smote a Miçri man, a man of stature. And although there was in the hand of the Miçri a spear, yet he goes down to him with the rod: and he snatches the spear from the Miçri's hand, and he slays him with his spear. These things are what Bena-Iahu, son of Ieho-Iadha', did. And he had a name among the thirty mighty ones. Although it was more than the thirty that he got honoured, yet he did not come to the three. And it came to pass that Dawidh sets him unto his place of reporting. There was Asah-El, brother of Io'abh, in the thirty; El-Chanan, son of his beloved from the House of Bread; Shammah the Charodhi; Eliqa' the Charodhi (xxiii. 26); Cheleç the Palti; Ira', the son of Iqqesh the Teqo'i; Abhi'ezer the Annetholi; Sibbekhai the Chushathi; Çalmon the Achochi; Maharai the Netophathi; Cheldai, son of Ba'anah the Netophathi; Ittai, the son of Ribhai, from the Hill (Gibh'ah) of the sons of Bin-Iamin; Bena-Iahu the Pir'athonite; Churai from the gorges of Ga'ash; Abhi-Ba'al the Beth-Arabathi (from the House of the Vale); Azmaweth the Bachchuri (from Bachchurim); El-Iachba' the Sha'allebhoni; Iashen the Guni; Iehonathan, son of Shammah the Harari; Achi-Am, son of Sharar the Harari; Eli-Phelet, son of Ahasbai of Beth-Ma'akhah; Eli-Am, son of Achi-Thophel the Giloni; Chezro the Karmeli; Pa'ari the Arbi; Ighal, son of Nathan from Çobhah; Bani the Gadhi; Çeleç

the Ammoni; Nacharai the Be'erothi, the bearer of the armour of Ioab, son of Çeruyah; Ira' the Iattiri; Garebh the Iattiri; Uriah the Chitti; in all thirty and seven. (xxiii. 39.)

(xxiii. 13.) And it came to pass, three from the thirty go down and come by the Rock, to Dawidh, to the stronghold of Adhullam: and there was a lively band of Plishtim camping in the vale of Giants (Repha'im). And it came to pass that Dawidh has a longing, and he says:

“Who is going to let me drink water

From the Well of the House of Bread, that is at the Gate!”

Then the three warriors cleave through among the camp of Plishtim, and they draw water from the well of the House of Bread, that is at the gate. And they lift it up, and they come unto Dawidh; but he was not willing to drink thereof. And so he pours out those waters for Iahweh. And he says:

“Be it removed of Iahweh far from me, to do this!

It is the blood of the men who go with their lives!”

And he was not willing to drink.

§ 123.

(vi. 1.) Now it came to pass Dawidh gathers every choice one in Isra-El, thirty thousand. And the king goes and his men to Ierushalem unto the Iebhusi dwelling in the land.

(v. 6.) And they say to Dawidh:

“Thou art not going to come hither?

But, perchance the blind and the limping are going to turn thee aside!”

Then Dawidh takes the stronghold of Çion. And Dawidh says in that day:

“When anyone is smiting a Iebhusi,

Then let him strike at what is defenced, and the blind, and the limping ones!

Those haters of the life of Dawidh!”

(v. 9.) Then Dawidh settles down in the stronghold: and he cries to it:

“Dawidh’s City!”

And Dawidh builds round about from the Millo’ (“Filling Up”) and housewards. Then Dawidh goes on, going and growing great: and it was Iahweh the Elohim of Çebhaoth¹ that was with him. Then Chiram, king of Çor (Tyre) sends messengers unto Dawidh, and cedar trees, and wood-workmen and wallstone-workers. And they build a house for Dawidh.

So it came to pass that Dawidh knows that Iahweh has established him for king over Isra-El; and that He has thoroughly lifted up his kingdom for the sake of His people Isra-El.

§ 124.

(vi. 2.) Then Dawidh rises and goes, and all the people that was with him, to the Ba’alah of Iehudhah to cause to go up thence the Casket of the Elohim, on account of which the name of Iahweh got called,

“Iahweh of Çebha’oth, Seated upon the Kroobs (Griffins).”

Then they cause the Casket of the Elohim to ride upon a new cart, and they lift it up from the house of Abhi-Nadhabh, that was in the Hill (Gibh’ah) (vi. 3); while Uzza’ and his brother, sons of Abhi-Nadhabh, were leading the cart. And Uzzah was going with the Casket of the Elohim, while his brother was going before the Casket, and Dawidh and all the house of Isra-El were rejoicing before Iahweh, with all strength, and with songs, and with harps and with zithers, and with drums and with rattles (tambourines) and with cymbals. Then they come to the threshing-floor of Kidhon. Then Uzzah sends out his hand

¹ Note the entry of this word and idea into the terminology.

to the Casket of the Elohim, and he grips at it, because the cattle slipped. Then burns the nostril of Iahweh in Uzzah, and the Elohim smites him there on account of this, that he sent forth his hand upon the Casket. So he dies there, beside the Casket before the Elohim. So it troubles Dawidh on account of this, that Iahweh broke forth with a breach in Uzzah. So they cry to that place :

“Pereq-Uzzah (Uzzah's Breach) !”

unto this day. And Dawidh reverences Iahweh in that day and says :

“How is Iahweh's Casket going to come to me ?”

And so Dawidh was not willing to remove unto himself the Casket of Iahweh by the city of Dawidh : so Dawidh causes to move it to the house of Obedh-Edhom (or, perhaps, Obedh-Elohim, him who serves Gods) the Gitti. So the Casket of Iahweh sits at the house of Obhedh-Elohim the Gitti three new moons : and Iahweh blesses Obhedh-Elohim, and all his house. Then it is reported to the King Dawidh, saying :

“Iahweh hath blessed the house of Obhedh-Elohim the Gitti, and all that he has,

For the sake of the Casket of the Elohim.”

Then Dawidh goes, and causes the Casket of the Elohim to ascend from the house of Obhedh-Elohim to the city of Dawidh amid rejoicing. And it came to pass that those bearing the Iahweh-Casket step along six steps, and then they offer a slaughter sacrifice, an ox and a fatling. And when Dawidh is whirling with all strength before Iahweh, and Dawidh was girded with an Ephodh of linen ; and when Dawidh and all the house of Isra-El are causing the Iahweh-Casket to go up with blast and sound of signal-trumpet—and

it would be so that the Iahweh-Casket was coming to the city of Dawidh—and when Mikhal, daughter of Sha'ul, gets a look down by the window, then she sees the King Dawidh twisting and twirling before Iahweh, and so she makes light at him in her mind. Then it came to pass they come with the Iahweh-Casket, and they set it in its place in the midst of the tent which Dawidh stretched for it: and Dawidh causes ascending offerings to ascend before Iahweh and health-offerings. And Dawidh makes completion of causing the ascending offering and the health-offerings to ascend: and he blesses the people in the name of Iahweh of Çebha'oth (hosts or toils). And he portions out to all the people, to all the crowd of Isra-El, to each, from men to women, to each one a round cake of bread, and one . . . ('Eshpor) and one grape cake. And so all the people goes, each man to his house. Then Dawidh returns to bless his house. And it came to pass that Mikhal, the daughter of Sha'ul, goes out to meet Dawidh, and she says:

“How has the king of Isra-El gotten himself honoured to-day,
Who has gotten uncovered to-day to the eyes of the nurse-maids of
his slaves!
Just like one of the empty fellows getting thoroughly uncovered!”

Then Dawidh says unto Mikhal;

“It is before Iahweh that I am going to keep leaping:
Him who made choice in me above thy father and above all his
house,
To direct me as Foremost over Iahweh's people, over Isra-El.
And I will rejoice before Iahweh.
And I shall continually get made light of from this thing.
And I shall be laid low in mine own eyes.
And it is along with the nurse-maids of whom thou didst say it,
It is even along with them that I hope to get honoured.” (vi. 21.)

(vi. 23.) And as for Mikhal, the daughter of Sha'ul, she had never a child, up to her dying day.

§ 125.

(viii. 7.) Then it came to pass that Dawidh takes the golden shields that were upon the slaves of Hadhadh-Ezer (Helping Adonis); and he brings them to Ierushalem. And it was from Tebhach and from Berothai, cities of Hadhadh-Ezer that the King Dawidh took brass, multiplying it exceedingly. Then To'u, king of Chamath, hears that Dawidh has smitten all the forces of Hadhadh-Ezer. So To'u sends Hadhoram his son unto the King Dawidh to ask for his health, and to bless him on account of this that he battled with Hadhadh-Ezer, and that it came to pass that he smites him: for Hadhadh-Ezer was the particular man To'u battled with, and it was in his power that there were silver vessels, and golden vessels, and brazen vessels. (viii. 10.)

(viii. 13.) So it came to pass that Dawidh makes a name (character); and it was at his returning from his smiting Aram, that he smote Edhom in the valley of Salt, even eighteen thousand. (viii. 14.) And it came to pass he sets stations in Edhom; indeed, it was in all of Edhom that he set stations. And so all Edhom become slaves to Dawidh.

§ 126.

(iii. 2.) And it came to pass that sons get born to Dawidh in Chebhron. And so his firstborn is Amnon, who belongs to Achi-No'am the Izre'elites; while his second Kil'abh belongs to Abhi-Ghail, wife of Nabhal the Karmelite; and the third, Abh-Shalom was son of Ma'akhah, the daughter of Talmi, king of Geshur; and the fourth, Adhon-Iahu, son of Chagghith; and the fifth, Shephat-Iah, son of Abhi-Tal; and the sixth, Ithream, belongs to Eglah, wife of It was these that were born to Dawidh in Chebhron. (iii. 5.)

(v. 13.) Then Dawidh takes concubines in addition in

Ierushalem after his coming from Çhebhron: and there still get born sons and daughters to Dawidh. And these are the names of those born to him in Ierushalem: Shammua' and Shobhabh, and Nathan, and Shelomoh, and Ibhechar, and El-Ieshu', and Nephegh, and Iaphi', and Eli-Shama', and Ba'al-Iadha' and Eli-Phalet. (v. 16.)

§ 127.

(viii. 16.) And while Io'abh, son of Çeruyah, was over the host, and Ieho-Shaphat, son of 'Achi-Ludh was recorder, and Çadhoq and Abhi-Athar, son of Achi-Melekh, son of Achi-Tubh were priests, and Sisha' was scribe, and Bena-Iahu, son of Ieho-Iadha', was over the Crethim and the Plethim; it was also the sons of Dawidh that were priests. (viii. 18.)

§ 128.

(xxiv. 1.) Then it came to pass that Iahweh incites Dawidh, saying:

“Go, number Isra-El and Iehudhah.”

And the king says to Io'abh and to the princes of the force with him:

“Course round, please, in all the tribes of Isra-El from Dan and up to the Well of Seven:

And inspect the people, and I shall know the number of the people.”

Then Io'abh says unto the king:

“Iahweh thy Elohim is going to add unto the people like as they are,
Yea like as they are a hundred times,
Even when the eyes of my lord the king are beholding;
Yet, O my lord the king, why does any one delight in this thing?”

But it came to pass, the word of the king grips firmly upon Io'abh, and upon the princes of the force; so Io'abh goes out,

and the princes of the force from the king's presence, to inspect the people, even Isra-El. (xxiv. 5.) So they cross the Iarden; and they begin from Aro'er, and from the city that is in the midst of the gorge toward Gadh, and unto Ia'zer. And they come to the Gil'adh, and to the land of the Chittim, unto a Sanctuary (to Qadhesh). And they come unto Dan, and from Dan round it unto Çidhon. And they come to the defenced place of Çor (Tyre), and all the cities of the Chiwi and the Kena'ani; and they go out to the Hot-land of Iehudhah, to the Well of Seven. So they course round in all the land, and they come at the end of nine new moons and twenty days to Ierushalem.

Then Io'abh gives the number of the people's inspection list unto the king. And so it came to pass that Isra-El is 800,000 men of force, using sword, while Iehudhah's men were 500,000 men.

§ 129.

Then it came to pass that Dawidh's mind smites him after this, because he numbered the people. And Dawidh says to Iahweh:

"I have failed exceedingly, as to that which I have done.

And now, O Iahweh, cause to pass over from me, please, Thy slave's waywardness.

For I have gotten myself into folly exceedingly."

(xxiv. 11*b*.) And when there was an utterance of a Iahweh unto Gadh, the inspired one Dawidh's seer, saying:

"Go indeed and thou shalt say unto Dawidh,

'Thus hath Iahweh said: (xxiv. 12.)

Threefold it is I am bringing down trouble over thee.

Choose for thyself one from these, and let me do it unto thee.

Is there to come over thee a triad of years of hunger in thy land?

Or is it perhaps a triad of months, thy fleeing before thine oppressors,
and the sword of thy pursuers?

Or is it perhaps a triad of days of pestilence in thy land?"

(xxiv. 13*b*.)

(xxiv. 11*a*.) Then it came to pass that Dawidh rises in the morning: (xxiv. 13*a*.) and Gadh comes unto Dawidh, and sets it forth to him, and he says to him (xxiv. 13*c*):

“Now know and see what word, if any, I am to cause to return unto my Sender.”

(xxiv. 14.) Then says Dawidh unto Gadh:

“I have exceeding oppression!
Let us fall, please, into Iahweh’s hand,
For manifold are His compassions:
But into the hand of mankind, oh do not let me fall!”

Then it came to pass, Dawidh chooses for himself the pestilence. And when there were the days of the reaping of wheat, then the plague begins among the people: and the Iahweh-messenger causes the death of the people from Dan and up to The Well of Seven, seventy thousand men. (xxiv. 16*a*.) And He even sends forth His Hand to Ierushalem to destroy it. (xxiv. 17.) Then Dawidh speaks unto Iahweh on his beholding the Messenger, even the One who smites among the people: and he says:

“Behold it is I who have failed, and it is I who have caused waywardness!
And as for these, the flock, what have they done?
Let Thy Hand be in me and in my father’s house!” (xxiv. 16*b*).

So Iahweh gets moved with compassion about the mischief, and He says to the Messenger who is causing destruction among the people:

“Now it is great! cause Thy Hand to desist!”

And it was when the Messenger of Iahweh was close to the threshing-floor of Arawnah the Iebhusite; so then Gadh comes unto Dawidh in that day, and he says to him:

“Go up! cause to arise an altar for Iahweh,
In the threshing-floor of Arawnah the Iebhusi.”

So Dawidh goes up according to the utterance of Gadh, just as Iahweh directed him. Then Arawnah looks forth, and he observes the king and his slaves crossing unto him. And Arawnah goes out, and he bows himself down to the king, with his nostrils to the ground. And Arawnah says :

“What can be the reason that my lord the king has come unto his slave ?”

Then Dawidh says :

“To buy from with thee the threshing-floor ;
To build an altar to Iahweh.
And may the plague get stayed from upon the people !” (xxiv. 21.)

Then Arawnah says unto Dawidh :

“Let my lord the king take, and let him offer up what is pleasing in his eyes !
Behold the herd for the ascending offering,
And the threshing drags and the cattle-tools for the wood !
Even everything the slave of my lord the king hath given to the king !”

And Arawnah says unto the king :

“May it be Iahweh thy Elohim that is pleased with thee (or me) !”

Then the king says unto Arawnah :

“Not so ! But certainly I am going to buy from thy possession at a price ;
And I am not going to cause to offer up unto Iahweh my Elohim ascending offerings without cost !”

So Dawidh buys the threshing-floor and the herd, for silver of fifty sheqels weight. And Dawidh builds there an altar to Iahweh : and he offers up ascending offerings and health-offerings. Then it came to pass that Iahweh gets moved by prayer for the land : and so the plague gets stayed from upon Isra-El. (xxiv. 25.)

§ 130.

(xxi. 1.) And it came to pass that there is a famine in the days of Dawidh three years, year after year: and Dawidh seeks eagerly the face of Iahweh. And Iahweh says:

“It is upon Sha’ul and his house that murders lie.
On account of how he put to death the Gibh’onim.”

Then the king cries to the Gibh’onim, and says unto them:

“What am I to do to you?
And by what am I to atone thoroughly?
And then bless ye Iahweh’s portion.” (xxi. 3*b*.)

Then the Gibh’onim say to him:

“Naught to *me* are silver and gold, along with Sha’ul and with his house!
And naught to *us* in any case is it to cause death in Isra-El.”

And he says:

“What is it that ye are saying I am to do for you?”

And they say unto the king:

“It is the man who utterly ended us,
And who imagined he was to cause our destruction from planting
ourselves within any boundary of Isra-El:
Let it be caused that there be given to us seven men from among his
sons,
And we shall cause them to hang up for Iahweh in Gibh’on, in the
Iahweh mount.”

(xxi. 6.) Then the king says:

“I am he who am to give them!”

(xxi. 8.) Then the king takes the two sons of Riṣpah, daughter of Ayyah, whom she bare to Sha’ul, even Armoni and Mephi-Ba’al, and five sons of Merab, daughter of Sha’ul, whom she bare to Abhdi-El, son of Barzillai the Meeholathi. And he gives them into the hand of the Gibh’onim. Then it

came to pass, they cause them to hang up in the mount before Iahweh: and they die, the seven of them, as one. And since they were put to death in the first days of the harvest, so it came to pass that Riqpah, daughter of Ayyah, takes the sackcloth, and she stretches it out for herself unto the rock, at the beginning of the barley harvest, even until water got poured out upon them from the heavens. And she gave no bird liberty to rest upon them by day, and no wild beast of the field by night.

Then there was made to come before Dawidh what Riqpah, daughter of Ayyah, concubine of Sha'ul, did. So Dawidh goes and takes the bones of Sha'ul and the bones of Iehonathan his son from the Ba'als (masters) of Iabhesh of Gil'adh, who stole them from the broad place of the House of Shan, even where the Plishtim hung them, on the day when Plishtim smote Sha'ul in the Gilbo'. And he has the bones of Sha'ul and the bones of Iehonathan his son go up from there: and he gathers the bones of those that were hanged. (xxi. 14.) And he buries the bones of Sha'ul and of Iehonathan his son and the bones of those who were hanged in the land of Bin-Iamin in a Side-chamber in the grave of Qish, his father. So they do everything that the king directed. And so Elohim gets moved by pleadings for the land.

§ 131.

(ix. 1.) Now it came to pass after this that Dawidh says:

"Is it so that there is still aught that has got left belonging to the house of Sha'ul?

Then let me act with loving kindness by him, for the sake of Iehonathan."

Now there was a slave belonging to the house of Sha'ul, and Cibha' was his name. So some one cries to him:

"Unto Dawidh!"

Then the king says unto him :

“ Art thou Çibha’ ? ”

And he says :

“ Thy slave ! ”

Then says the king :

“ Is there finally still any man belonging to the house of Sha’ul ?
That I may work the loving kindness of Elohim upon him ? ”

(ix. 3.) So Çibha’ says to the king :

“ There is still a son belonging to Iehonathan :

One smitten in the feet.

He was a child of five years at the coming of the report of Sha’ul and
Iehonathan from Izre’-El. (iv. 46.)

And then his trusty maid takes him up and runs :

And it came to pass, in her hastening to flee, he falls and so he gets
a limp.

And Meriy-Ba’al is his name.”

(ix. 4.) Then the king says to him :

“ Where is he ? ”

And Çibha’ says unto the king :

“ Behold him ! at the house of Makhir, son of Ammi-El, in Lodhebhar.”

So the king Dawidh sends, and takes him from the house of Makhir, son of Ammi-El, from Lodhebhar. And Meriy-Bha’al, son of Iehonathan, son of Sha’ul, comes unto Dawidh : and he falls upon his face, and bows himself down. Then Dawidh says :

“ Meriy-Bha’al ! ”

And he says :

“ Behold thy slave ! ”

Then Dawidh says to him :

“Thou art not to be timid !

For certainly I am going to work loving kindness by thee,

For the sake of Iehonathan thy father,

And I shall cause to return to thee all the field-land of Sha'ul thy father.

And thou art to eat bread upon my table continually.”

Then he bows himself and says :

“What is thy slave, that thou hast turned unto the dog, the dead one, like me !”

(ix. 9.) Then the king cries unto Qibha', Sha'ul's lad, and says unto him :

“It is all that belonged to Sha'ul and to all his house that I have given to the son of thy lord.

And thou shalt work the soil as slave to him, thou and thy sons and thy slaves.

And thou shalt fetch to him, and there shall be bread for the son of thy lord, and he shall eat it.”

And since Qibha' had fifteen sons and twenty slaves, then Qibha' says unto the king :

“It is according to all that my lord the king is going to direct his slave,

That so thy slave is going to do.”

And Meriy-Bha'al had a little son and Mikha' was his name. And so all the establishment of the house of Qibha' were slaves unto Meriy-Bha'al. And so Meriy-Bha'al was a dweller in Ierushalem, because it was from the king's table that he always was eating, and he was a confirmed limper on both his feet. (ix. 13.)

CONCLUSION.

The narrative of the Iahwist goes on through 2nd Samuel, and appears to end with 1st Kings (chaps. i. and ii.). From the point now reached in 2nd Samuel (chap. ix.) the whole of the book belongs to “J” unbroken by any considerable

contribution from other sources, excepting the few Deuteronomic verses (chap. xii. 7*b*, 8, 10-12), and the very late post-exilic Psalms (chap. xxii. 1-51; xxiii. 1-7). Of course we except also the various passages which have already been transposed from chapters following chap. ix., and translated as belonging to earlier places in the story.

It is not necessary to give further translation here, as the English reader can understand the narrative by using the ordinary versions; remembering, however, that there ought to be a good many more emendations of these than are ordinarily suggested even on the margin of the Revised Version. The admirable work of Professor Driver on Samuel is a good guide to the most of such cases.

From 1 Kings chap. iii. onward some of the sources may possibly belong and probably do belong to the Iahwistic school. That school would doubtless continue writing long after the date when the document given above closes, viz., *circa* 900 B.C. Perhaps the ninth century was rich in such literature. By the beginning or middle of the eighth century, 800 to 750 B.C., the more theologising spirit was awakening which produced the Elohistie view of the "Origins" and the "Exodus," the "Settlement" in Canaan, and the "Foundation of the Kingdom." But throughout all this time the elder Iahwistic story must have been as it were the popular national narrative, whether written in many copies or transmitted in oral fashion. A study of its ideas and religion will therefore give us an understanding of the religious mind of the people in general in the eighth and seventh centuries, and especially will this show us what the general mind was among the people who accepted the Deuteronomic Reformation. We proceed, therefore, to an analysis of those ideas.

SECTION III.—THE RELIGIOUS IDEAS OF THE IAHWEH-WRITER
IN SYSTEMATIC GROUPING.

Let us first set down a few preliminary remarks, that may help us to a proper facing of this serious task.

1. If a statement of the Religious Ideas of this document, followed by a statement of those of the Elohistie Document, result in convincing us that there is no difference between the two, we shall have lost nothing.

2. But when the two prove to be different, then we shall have found that in those days long ago there were several gifted souls yearning after God and trying to grasp Him by thinking of His ways in the history of men; we shall know two such men both touched with a purpose to tell others of all this.

The valuable conclusion we may gather is that so long ago there was not a great mass of men among whom only one could think and write of God's care for the people: but thinking concerning the story of men and of God was widespread. A whole people were literary, both rich in writers and full of eager readers: a whole people were thoughtful, producing such thoughtful writers. The whole of the people were religious. We may go farther; the whole world was full of men who cared for God, and cared to think about Him.

3. The importance of the discovery that two or three or more documents, instead of one, have come from those days, and describe those times, ought to be compared with the importance of our possessing four Gospels and not one only, one of them very different from the other three, while these three are in general similar yet greatly dissimilar. We have in the Synoptic Gospels, three individual witnesses concerning certain events, each witness having his own idiosyncrasies;

so that we can compare and check and confirm their reports. These three belong to the same class and have many ideas in common, but then we turn to a fourth witness from another class altogether, and therefore as the result of comparison, we can become fairly certain as to what the conclusions of the careful historian ought to be on all the points concerned. How poor we should be if, instead of all this, we had only one Gospel, even if it did relieve us from all perplexity of variations and contradictions.

Let us take an illustration from the early use of the Gospels. The suggestion comes from Bacon's *Genesis of Genesis*, p. 5, and from Moore before him, in his "Tatian's Diatessaron and the Pentateuch." We may carry it further than these writers have done. Tatian tried (*circa* 150 A.D.) to introduce a "Diatessaron," or combination of the four Gospels, a work made up by piecing the various narratives of the four together, somewhat as the original documents from Genesis to Kings have been pieced together. Now if, that Diatessaron had survived and the four Gospels had been lost, how valuable would have been the work of students who should go through the Diatessaron, sentence by sentence, pointing out which belonged to Matthew, which to Mark, which again to Luke, and which to John. For then setting together all the Matthew portions by themselves, similarly all the Mark portions, so also the Luke passages, and then the John sentences, they would thus finally give us back the original four Gospels. That is the sort of work that has been going on under the care of the students of Hebrew text. It is a work and a care that may truly be called devout.

4. There is, however, a further step to be taken, and this also may be illustrated by the case of the four Gospels. These four are by no means exactly alike: indeed, in some important respects they contradict each other concerning events. Most important is the fact that they proceed from

at least four different men, and that they exhibit in their composition the character and characteristics of at least four different persons. They show hereby how Jesus was powerful enough to bind to Himself men and minds of different sorts. Moreover, He could originate and inspire a whole succession of thinkers, each making his own contribution to the body of thought, and together forming one long living chain of thinking, of which He was the soul and strength and substance. Surely such a fruit of the personality of Jesus is vastly more valuable than would have been a single follower inspired to write! Surely this is worth far more than a single set of ideas capable of being conceived and uttered by one mind alone would have been. The great real miracle of Jesus is that He created not an idea but a host of different men, not a statute but a people.

Just so the great real Miracle of God, in the ages before Jesus was born, is that He created a whole host of minds, who thought of Him by His creative inspiration; that not only one man thought and wrote about God the Creator, Preserver, and Saviour of men, and especially of Israel, but that the theme engrossed many, many minds; that one and another desired to penetrate into these things; and that they were very different men as their different visions show, and that yet they all sought thus after the Story of God. The literature from Genesis to Kings is a revelation of the great fact that many, many men, even in little Palestine, sought after God, and God spoke to them all, so much did He love men. The story of the progress in knowledge, and in grasp of ideas from one to another, and from the beginning to the end, is a picture of God's creating of an ever unfolding revelation of Himself.

We proceed now to a systematic view of the religious ideas of one of those writers, or rather let us say, of one of those schools, namely, the Iahwistic writer ("J").

I.—OF THE WRITER'S AIM IN TEACHING ; OR, IN THE HEBREW
PHRASEOLOGY—"WHAT WAS HIS TORAH?"

1. This centres in the Kingdom of the Ibhrim. So its main topics are the success over Miçrain and the exodus from that land, the warlike settlement in Kena'an, and the glorious development of the Government by a Beloved (*i.e.*, Dawidh) Dynasty.

On these matters there is considerable detail in narrative, while in the preliminary story of origins there is always a rapid movement onward with comparatively little story of individuals and events.

2. The story is by no means a picture of a lawgiver. The Mosheh is a deliverer, and emphatically not a lawgiver. The work of deliverance is masterly, and the picture of it is drawn so as to exalt the people greatly above their former enslavers. The deliverer has much of the Miçri man in him, but he has also close links of blood and religion with Midhian in the Sinaitic peninsula. He is centre of a band or tribe called Lewim, or *attachés*, who are warlike, and who, as reward for warlike services, are allowed to claim exclusive right to perform certain religious functions. This deliverer is a nomad sheikh ; and he disappears, even mysteriously, before the people settle to agriculture on the west of the river Iarden.

3. Similarly, the later portion of the story is not a picture of a founder of a sanctuary. Dawidh, the skilful statesman and successful warrior, does not found the Zion sanctuary.

4. The document has, however, pointed religious significance. The early story is full of a theory of moral awakening to sexual modesty, and also to comprehension of the directing, elevating, condemning voice of conscience ; and the whole tone of the succeeding story is that of painful

consciousness of wrong done. There is not a story of *one* Fall, which shall then explain every other sin; but there are over and over records of sins, none of which had any good excuse, or any explanation, but of which every one was itself a fall, a real mystery, a miserable sin. Further, at all important stages there are altars erected, and feasts of worship held. During the exodus the southern home of the God Iahweh is visited, and the thunders of its storms are interpreted as Divine directions. These are, however, almost entirely directions for ritual observances and for public religious arrangements in an agricultural country, and so they could receive adequate comprehension, and be really "received" only in a settled agricultural state; yet they are read back to the date when the people gathered round the home of Iahweh in the south. A record of them carved on slabs is believed to have always accompanied the nomadic wanderings as a symbol of the ever near presence of their God Iahweh.

The chief religious significance of the story lies in its aim to present all things as worked and guided and overruled by Deity, that is, by their own covenanted Deity. It was He who made the life of man arise on the dusty plain, and then gave all that mankind needed. It was He who controlled his mental and moral awakening. It was He who guided all the fathers, both the general fathers of men, and the particular ancestors of the Semites, and more particularly the patriarchs of Isra-El. It was He who inspired the Deliverer to deliver. He showed His face to the elders, and let them eat and drink with Him in Sinai. He directed all the heroes who accomplished the settlement in Kena'an. He counselled the choice of the first king and of his greater successor. True, the people and all the individuals are represented throughout the whole as working in perfectly natural ways,—working out their own life: yet Iahweh is always near, their Help, their Leader, their Lord,—always ready to

intervene, never relaxing His control or His demands. The story has an eminently religious character.

5. But quite as prominent, if not more so, is the political significance of the story. Indeed, the religion of J. is tribal or national religion; and so religion with him is political.

The narrative gives at the outset a picture of the rise of arts, cities, peoples, with all their ramifying relationships. When we are told of the more particular line of Isra-El, there is constant emphasis put upon purity of blood-kinship. Later an Ibhri origin is claimed for a notable law of Miçri society and government; so the readers are to be taught the high importance of the Ibhrim in the evolution of government. All along there are given explanations of the supposed origins of noted sanctuaries and of important festivals, which may all be called politico-religious institutions. Then at the great theophany around the Home of Iahweh in Sinai, the storm's thunders are interpreted as giving chiefly such semi-political directions. The story of the nomadic days is similarly a picture of the progress of the people towards good government. The account of the settlement is a business-like political record full of military eagerness and glad sense of success. The stories of the heroes all lead on to that of the wise great Dawidh, who enters on the stage as no infant, but as a full-grown statesman with singular abilities. But Dawidh is not at all the sort of hero who shines simply because he has no able contemporaries, rather is he leader of a host where each is almost as strong and as brave as himself. The Ibhrim produce plenty of these. Then the prince's great task is to establish a wide empire, to overcome all internal seditions, and to found a dynasty. The Dawidh is indeed a sinner, and often a very bad man, even horribly cruel, basely false, and impure; but by Iahweh's grace and favour to the ill-deserving, he establishes Isra-El as a great people ruled by a great House.

6. Our writer has certainly a fine archaeological interest, and this pervades all his Torah while he tells the people's story. If he cannot be called a historian in any modern sense, yet he furnishes much and rich material for the true historian; and he leaves it the more valuable that he has no great religious dogma seriously ordering and colouring this material.

(a.) So he gives us in his picture of the origins of things much that is very interesting concerning early totemism, and the fancy that men and animals were once all one family, or, perhaps, rather one great brotherhood of tribes living in close fellowship. He represents woman and her entry into this society as the signal for the speedy separation and elevation of mankind proper to a different level, where morality awes, and curses or exalts. He has natural interest in the awakening of sexual desire and modesty, and the allied sense of moral fault. To him this sense is no slight thing. While the gain of it is undeniably a rise in character and in worth, yet in view of the story it has not unnaturally been described as a "fall." Our writer understands well the feeling of every one who sins: a sin is felt to be a fall. But of this more fully later on.

While thus, on the one hand, he connects early man with the lower animals, he gives also the old opinion that higher beings, "sons of deities," were linked with the race in its genesis; and so came, says he, much physical greatness and also some singular moral baseness.

(b.) He thinks that the early food of man was garden-fruits, gained by diligent toil, even by slave-toil, and with military guarding; and he has singular faith in the power of some fruits to awaken consciousness, sexual and normal, and even to communicate an unusual degree and continuance of life. He is similarly interested in the origin of vine-culture and wine-drinking, with all its blisses and its awful curses. On

the whole, agriculture seems a burden to him and a source of sadness, and this has not merely come since men had to move out from the primitive Eden, for in that delightful scene of childhood there was "slave" toil.

(c.) He wonders at the diversity of languages, and gives an ancient explanation of it, as a curse sent by the Deity in some disappointment over the aspirations of the race and their love of unity. The Deity feared the strength of this unity, says the story, and variety of language is His method of counteracting it.

His interest in the resulting geographical distribution of men is not very large, except in the case of his own people. He thinks that all men came from the far east, and wandering westwards remained together until they reached Babylon. The migration of great importance to him from that point produced the *Ibhrim* or *the* migrators. He hints that a certain large division of mankind deserve the name of "Men of Character" (Sons of Shem); and the *Ibhrim* are all of that sort. Then among those arose *Abh-Raham*, the exalted Father or Head of many of the peoples in and around Palestine. *Raham* is probably an aramaising form of *Ram*.

(d.) His conception of the cause that gave rise to the phenomena of the Dead Sea and of the date of the event puts it after this migration, and perhaps shows that he counted the migration to have taken place pretty far back in time, among prehistoric cycles of time and changes of life. This event of the Dead Sea is a valuable *datum* for the chronological conceptions of the writer. Sir J. W. Dawson¹ explains the event as the bursting out of an oil-well, probably through subsidence of a part of the western beds.² Such a bursting might certainly occur any day now, and was not necessarily pre-

¹ *Egypt and Syria*, p. 111, 1885.

² There has been very great subsidence. The ignition of the oil and gas would explain all the phenomena described by our writer.

historic, to use a rather indefinite term to signify a date very far back. It would be well if geologists could calculate its date for us. Are we wrong in thinking of it as very old indeed, on account of the long time apparently necessary to encrust the north end of the sea with deposits. Sir Wm. Dawson dates the great fault running down the Arabhah and the Sea as made at the close of the Eocene-Tertiary period, although the bursting out of an oil-well might have been much later. And yet the sinking of the fault was sure to check the course of the Jordan and produce the lake. There could have been no fertile plain and cities after that. So the bursting oil-well would also be at an immensely far off date. Long after this the descendants of this great common ancestor began to divide off, many, say half, becoming Arabian nomads, then others becoming more settled peoples, south and south-west of Palestine, others dwelling near and far in the eastern deserts or in the Sinaitic peninsula. At last one descendant with a questionable name, Ia'aqobh (heel-dogger), became the father of a people who loved to honour him as Isra-El, that is, as a prince of God.

(e.) Our writer is careful to explain the origin of noted sanctuaries, sacred trees, stones, pillars; and also the origin of sacred customs like Circumcision, which is to him primarily a marriage-rite,¹ and the "Pasch" or Limping-Feast.² He explains how the column of smoke and light above a sacrifice came to be regarded as the symbol of the presence of the Deity Iahweh. He loves to enshrine the observance of sacred agricultural festivals in stories of the gift of Divine directions. He describes a casket carried carefully among the wandering people between Miçraim and Moabh, and there kept by the

¹ The word חַתָּן, *i.e.*, father-in-law, means actually "circumciser"; כַּתָּן, bridegroom, means "circumcised one"; and יום חתונה, *i.e.*, "wedding day," literally "day of being circumcised." This shows that the Iahwist's explanation is a fairly correct and early explanation.

² Cf. § 45.

people at a sanctuary in the settled agricultural days as sacred, because it contained a document of agreement with God. This casket became a most important emblem of the presence of Iahweh. Since this could only be at one Sanctuary, we are perhaps driven to regard our writer as belonging to the times of the rise of the One-Sanctuary-Faith, about 800 to 700 B.C.

(f.) He does not hesitate to describe divinations as practised by leading men, Ioseph (§ 30), Mosheh (§ 37), Sha'ul (§§ 89, 110), and Dawidh (§ 103).

(g.) We ought to note here that he describes plurality of wives as the natural custom of society, and quite proper in his time; but he does more, for concubinage is also a common and approved custom of chief and honoured men. It is quite true that he represents a tender appreciation of the value of woman to man. He counts her worth as far above the values of the other creatures. Indeed his "woman" seems almost to be the new characteristic which differentiates the *genus homo* from the tribes of creatures with which he had previously consorted. So thinks our writer: and he does indeed express all through his tale a fairly elevated sense of man's duty to protect woman. Nevertheless, his picture of concubinage as legitimate custom, and his picture of Abraham's treatment of Hagar, show that men could do things in his day without any condemnation which are utterly unjustifiable now. This is an important note to be borne in mind all through our study.

(h.) Lyrical poetry was a favourite form of utterance with our author; and he found plenty of lyrics to study and to quote from. For example, the "Curse of Labour" in Gen. iii. 14 ff.; the "Vengeance-cry of Lamekh," iv. 23; the "Curse of Kena'an," ix. 25 ff.; the "Blessing of Abraham," xii. 1 ff.; the "Blessing of Ishma-El," xvi. 11 f.; the "Joy of Sarah," xxi. 7; the "Blessing of Iqchaq and Abli-Melekh," xxvi.

27 *ff.*; the "Oracle of Ribhqaḥ," xxv. 23; the "Blessing of Ia'aqobh," xxvii. 27 *f.*; the "Epic of Lalḥan," xxxi. 1, &c.; the "Blessing of Beth-El," xxviii. 13 *ff.*; the "Song of Isra-El," xlviii. *f.*; are such lyrics given in his story of Origins. They were probably quotations from previous poets. So the story of the Exodus and of the Kingdom are also full of songs. Especially is mentioned a collection of such lyrics entitled "Sepher Hayyashar," סֵפֶר הַיָּשָׁר "Record of a Straight One."¹

(i.) Here we may add that the story of Eden closed with a picture or feature taken from an old conception—may we say "legend"—concerning Phœnicia, which is used by Ezekiel also in his description of Tyre (Ez. xxviii. 12 *ff.*). There Ezekiel says:

"It is thou who art sealer of reckonings,
Filled up with wisdom, complete in beauty.
It was in Edhen, the Elohim's garden that thou wast,
It was every valued stone that was kept covered of thee, as thy brood
of eggs:
Odhem (the red stone), Pitedhah (the topaz?), and Iahalom (*It will
smite*, Diamond? or Jasper?)
Tarshish (Chrysolith? Anthrax?), Shoham (Onyx) and Iashepheh
(Jasper),
Sappir (Sapphire), Nophekh(?),
And Bareqath (Lightning Stone) and Gold.
There was a task for thy drummings and thy hummings within thee.²
It was in the day of thy getting fashioned that they were all placed.
'Tis thou who art a Kroobh.³
At the place of anointing of the Coverer and Brooder, I have
ordained thee.
It was in the sacred Elohim-mountain thou wast.
'Twas in the midst of the fiery stones thou didst walk about,
Perfect wast thou in thy ways. . . .
And I have utterly dishonoured thee, put thee away from Elohim's
mountain,
And I have utterly destroyed thee, O Kroobh, O Brooder, from the
midst of the fiery stones."

¹ Jos. x. 12 *f.*; 2 Sam. i. 17 *ff.*

² Is this image drawn from the drumming, etc., of the turkey and such wild fowl?

³ Cherub, Γρυψ, Griffin.

Thus both our narrator and Ezekiel use the conception, which must have been widely current, that there was a Kroobh, Cherub, Griffin, Winged Being, covering as a jealous mother-bird the precious things, the beauties, the jewels, of the Elohim's garden of Delight, that was hidden away somewhere out of the ken of mankind now. Many such legends, if we may use the word, are used by our writer.

(j.) We may point to that story which imputes to an Ibhri man the origin of an important agricultural and economic law of the Egyptian state, whereby the king owned all the land and let it out to his people on hire for cultivation. It is notable that the priestly lands are said to have obtained exemption from this regulation. The originator of this Egyptian law is held to have been not only an Ibhri, but the very head of the greatest clan in the later Ibhri monarchy.

(k.) Just here seems all the more remarkable the story told in explanation of the designation of the so-called clan Lewi (the Attachés), to the offices and functions of ministration at sanctuaries. They obtained this by soldierly acts of heroism and faithfulness, and terrible violence. They are said to have girded on their arms at the deliverer's summons to march through all the people, killing everyone who dared on a special occasion to rebel against Iahweh as Deity, and against the deliverer as Iahweh's vicegerent. For this, says our writer, they were made priests for ever. The story throws a valuable light on the nature of early priesthood; the priests were executioners, armed men, a bodyguard of the ruler.

(l.) The story of Bil'am, the Iahweh seer, who came from Ammon, with the oracle proceeding from an ass's mouth, the description of the seer's worship of the (Phœnician) Deity El-Eylon, and his pointed reference to the greatness of Agag, the Amaleqi chief whom Samuel killed, is surely a fragmentary picture based on some far-off events, for there

are three independent versions of it. Besides the Iahwist's story there are an Elohist narrative and a Priestly one. All these illustrate the course of a tradition through troubled media of transmission. The nature of the worship of this man Bil'am, and our writer's unhesitating statement that he was a Iahweh-worshipper, are remarkable; especially do they make us count Iahweh-worship a thing more widely practised than we are at times inclined to suppose.

7. This list of general characteristics of the Iahwist's narrative may be fitly closed with an indication of his descriptions of noted personages. In general, his "persons" are very natural. They are men of the times in all their ways, in their conduct, and in their methods for seeking guidance for their conduct. They are men of their times in their sins.

(a.) The first man of the Adham sort is the progenitor of all who may be called real men, as distinguished in the writer's conception from races that are akin to the lower animals, and are really of a lower order of nature. This Adham could not be born and grow up as the writer thinks of him; yet his coming into life is very natural, for he is genuinely a child of the soil, and his wife is a birth from him, or, rather, she is a whole side of him. She grows into a recognition of her husband's creative power at the birth of her first-born, and then she sees she has a husband whom she verily believes to be the causer of all great events. She says, he is a "Iahweh."

(b.) The early fathers are all very human. They are toilers, shepherds, artificers, thinkers, inventors; and they are sinners. But the sin of each is unexplained: no "fall" theory is given by J. One of them discovers the joys of vine culture. He might be a better man because of it; but straightway, and how naturally, he indulges himself, until he is in bestial disgrace, and occasions a lasting curse. J understands that evil well.

(c.) Of the real head of the Isra-Eli we get a lifelike picture.

The man is a cheat, over and over: and he is always planning for gain. Yet he is always aware of the reality of the Unseen Being as the controlling factor in life. He imputes all blessings to this Being, and he is found struggling with Him to get blessings beyond the present and the visible. He is indeed a true picture of poor humanity loved of God.

(*d.*) His sons are mostly low sinners; yet all are gifted with noble traits. One, Iehudhah, a princely man, is a lecherous fellow, yet he is noble and eloquent in his care for his suffering brother and his sorely bowed old father. Another, Lewi, is murderous; and yet is so brave and so devoted to his leader, that he and his tribe become the bodyguard of God's altars.

(*e.*) Ioseph, the head of all the Northern kingdom, is from boyhood exceptionally pure, helpful, true, communing with his God and receiving divine oracles, mounting to principedom even in Egypt. Yet he is said to have used this power to establish a system of universal serfdom; he gains insight by divination; and he believes his bones cannot rest in the polluted foreign land that has made him glorious. All this is thoroughly natural, and in keeping with the times and ways of the writer.

(*f.*) Mosheh rises before us first as an Egyptian exile in Midhian wedded to a Midiani woman with the strange marriage rite of circumcision. He is moved to deliver the Ibhri people, who are a nation held in slavery in a border province of Egypt. He means to lead them out to Midhian to a sanctuary home there. He is a wonder worker, but not a prophet at all, a leader rather in sacrificial observances. He is also one mighty in praying, and the intercessions which are given to us as his are very beautiful in their tender devotion and pathos. He can be a very angry man, too, furiously using his destroying powers. He dies on a height in Moab, near Iarden, while looking out over the West-land, and he is buried below in the valley.

(*g.*) Of Iehoshua we hear scarcely anything, except that he was Moshel's successor, and led the tribes in conquests in Kena'an. Kalebh was alone as the brave spy in the southern regions of Palestine; the Iahwist does not make Iehoshua his comrade then.

(*h.*) Shemu El appears first as a man well on in years, a respected seer, who helps Sha'ul to find some lost asses, and predicts gladly that he is to be king. He has no misgivings about the rise of the kingdom. He appears again far on in the story, rising from the dead in She'ol to tell Sha'ul of the ruin and death that are just about to befall him. At all events the ventriloquist woman makes as if the seer did rise; and perhaps that is all that is intended by the Iahwist to be understood.

(*i.*) Dawidh likewise appears first as a man of riper years, skilful in war, in music or song, in handling mental disease, and in all counsel. From being of great aid to the suffering king Sha'ul, he speedily becomes marked out by the people as the best successor to the failing sheikh. After long jealousies, dangers, and exile, and while he grows in importance all the while in the eyes of men at home and abroad, he succeeds to the kingship at the sad death of Sha'ul and his son Iehonathan. He has an admirable bodyguard, partly Plishti men, partly Cretans, and partly Carians, who do great deeds, slaying giants and the like. One of these, named El-Chanan, slays giant Goliath. Dawidh has a large harem of wives, both those of full marital standing and also mere concubines. He falls into adultery, and murders a man to hide it. Then he repents, and, marrying his accomplice, their first surviving son, Shelomoh, becomes heir-apparent. Dawidh establishes a new capital for his nation in a city wrested from an aboriginal Kena'ani tribe, the Iebhusim. He establishes an altar or sanctuary there, slaying many animals with festival dances of the singular Ibhri sort. The priests at this sanctuary are

Çadhoq, Abhi-athar, and Dawidh's own sons. His family inherit his ways; they are lustful, and they fight eagerly for power. Revolutions result: he overcomes these. He extends his rule away to the north beyond Lebhanon, and to the east far beyond Iarden. He becomes childish in his old age, but he is able to see Shelomoh secured on the throne.

We have seen at every point, we may say, how the main interest of the writer centres in the kingdom; he loves its long story, its rise and freedom, its defence and establishment in wide borders; and the agents in this have all been, according to our author, men of full-grown vigour, men of ripe ability and of notable deeds. The story is not strictly a history, it is too subjective for that; but it is a living picture of the writer's own mind. He tells his tale as that of a man cultured as the times allowed culture—which was not a little—who had a devoted patriotism, a delighted love for his people and his country and his national heroes, especially for Ioseph, Mosheh, and Dawidh. He believed profoundly in Iahweh the Event Causer, the guide, deliverer, and establisher of the Iblrim, the nation of Isra-El. Such then is the "Torah" of the Iahwist. Such is his general aim in teaching his hearers and readers by his document. Such to him was the תּוֹרַת יְהוָה (Torath Iahweh), the teaching of Iahweh which he felt himself moved to convey to his fellow-countrymen.

II.—HIS IDEAL OF FORMAL RELIGION.

Such a man is sure to be a reflection and furthermore a product of many kindred minds in his times. If we now classify his more strictly religious ideas, we shall gain a good view of the religious level of most of his thoughtful countrymen at the time when the document was first written down, and for some time after, say in the years from 900 to 650 B.C.

1. We see then that the Iahwistic writer knows much

ceremonial religion of a certain sort, and he esteems it highly, and pictures it as existing amid great regard among his fathers and his fellows.

(a.) He likes to mark important stages in the story of his heroes by telling how they set up altars at important points in their movements. These chief sanctuaries are probably seven in number. All the stories are really chapters of folk-lore, circling round these sanctuaries as central points. Thus Abh-Raham erected a place of sacrifice, or in other words he held a festival with flesh food and rejoicings, at the "Oak of the Place of Instruction." (Gen. xii. 6.) Again he did so between the Divine House (Beth-El) and Ai. (Gen. xii. 8.) Once again he did likewise at Chebron by another Oak or Sacred Tree. (Gen. xiii. 18; xviii. 1.) So did Icchaq at The Swearing-Well (Be'er-Sheba) (Gen. xxvi. 25), planting also a tamarisk or sacred tree there. (Gen. xxi. 33.¹) Ia'aqobh joined with his father-in-law Labhan in a religious festival in Gile'adh (Gen. xxxi. 46); and he set up a pillar and made a libation on it at the Divine House. (xxxv. 14.) It is remarkable that in the story of the caravan journey of the old man Ia'aqobh and his sons and followers down to Egypt, there are no records of religious feasts at Sanctuaries on the road, nor are any such feasts recorded by our narrator as having been held in Egypt. When, however, we reach the story of Moshel, the deliverer, these notices of religious ceremonials begin again at once. It is in the home of a priest of Midhian—which is evidently the original country of the Deity Iahweh—that the deliverer resides for many a day, becoming a member of the priestly family, receiving theophanies there and near by, overpowered at one time by these and freed from the spell by his wife's shedding the blood of the man's privy member as a libation to this Deity.

¹ The feast of venison by Icchaq's bed, and his blessing of Ia'aqobh, were also surely religious ceremonials.

At this Midhiani sanctuary of Iahweh, the deliverer grasps the ideal and aim of his life, and he accepts it under the conviction that his God is guiding him to this task. It is that he must lead the enslaved Ibhrim out of Egypt to this Midhiani shrine, three days' distance off in the steppes, and that there they are to worship this Iahweh with a religious feast. It may seem to some that the Mosheh aims at this only as a step towards a further journey to Kena'an. It has been commonly said that Mosheh intends to deceive Par'oh, and that he is pictured as lying and doing it deliberately under a supposed inspiration from his Deity. Such kinds of inspiration may or may not have been possible in the view of our writer, but we must note that he does not say a word about Kena'an as the goal of the Exodus. The goal he hopes for is "a land flowing with milk and honey," and that may be meant to indicate a nomad's land, such a land as the Bedouins have, and not necessarily an agricultural or settled land at all.¹ The main point to observe is that the genuine purpose and motive of the leader of the Exodus was to go to the Iahweh Sanctuary in Midhian, and to hold there a religious feast. This is the Iahwistic narrator's theory: such a Sanctuary feast is the chief thing with him. It is further important to observe the reason given (Exod. v. 3) for the wish to sacrifice and feast: it is "lest Iahweh our Deity fall on us with pestilence or with sword." Thus the narrator's religion, or rather his theology, is that the Ibhrim and Iahweh were one already—Mosheh was not the originator of the religion—and so their Deity was displeased with them or might be so, and the only way to avert any injuries that His

¹ The nomads live on the milk of their herds. The "honey" דבש (debbash) may be of course "dibs," which is not honey at all, but grape-juice. This would rather imply vine culture, and yet one might then expect the words "milk and wine," rather than "milk and honey." It is true that the original Deuteronomy is the work of an agricultural man, and yet he uses the phrase "flowing with milk and honey" (Deut. xi. 8, 9). But he does not necessarily mean Kenaan-land by these words.

displeasure would bring was to feast with Him, to eat common food with Him at His home, to renew the bond of common life with Him in Midhian.¹

It is important to note here furthermore that the writer's conception is evidently quite subjective; or, in other words, he is not describing exactly what the enslaved Ibhrim in Egypt felt and purposed, but he is rather imputing to them his own feelings and theories without considering the difficulty or impossibility of their having such ideas. It may seem to us that it would be very strange for slaves to ask such an emancipation on such a ground. Our writer perhaps forgets this; but all the more surely does he let us catch and understand what were the theories of his own time. In this narrative, then, we see the high importance in which sacrificial feasts were held, as means of alliance with Deity, by the writer and the users of this "J" document, *i.e.*, by the ordinary Ibhri people who lived in the eighth and seventh centuries B.C.

As we read onward in the story of the Deliverance we find a striking picture (Exod. xxiv. 1, 2, 9, 10, 11) of a feast where the Mosheh and his brother Aharon and two sons of the latter, with seventy "bearded men" of the people, *i.e.*, a complete representative party, are described as eating a sacrificial or "Covenant" feast with their God, and there and then receiving a theophany, actually beholding the lightning-like footstool of the Deity, nay, even beholding Deity Himself. It is a wonderful passage; and this event is plainly THE FEAST for the sake of which the Exodus was undertaken.

Proceeding further we find that the Mosheh's final blessing includes a set of verses in honour of the Lewi tribe as the leaders in sacrificial feasts, and likewise as chief utterers of the Deity's oracles for guidance of the people.

¹ Comp. W. R. Smith's exposition of this theory in his *Religion of the Semites*, pp. 61 and 239.

We read that during the generations between the exodus and the kingdom, men erected sanctuaries and held sacrificial feasts at the scenes of theophanies, as did Gidh'on (Jud. vi. 11 ff.), and Manoeh (Jud. xiii.), the father of Samson. The Bin-Iamini held such sacrificial feasts at Shiloh (Jud. xxi.); Shemu-El did so at Caph (1 Sam. ix. 12), and at Gilgal (xi. 14). So too did Sha'ul even at a temporary camping-place (xiv. 35). Dawidh visited such a sacrificial place at Nobh (xxii.); he established a new altar with great religious feastings at his newly taken possession Ierushalem (2 Sam. vi. 17). He assisted at a ghastly human sacrifice to Iahweh at Gibh'on (xxi.).

Thus our writer lives in a land of sacrificial places, and in an atmosphere of such sacrificial feasts. These are the constant practice and the universal landmarks. They are the dearly loved ways of worship, the method in which the writer found his soul satisfied as it reached out after God and felt that divine inspirations came to it. The altars dot the land as marks of Iahweh's frequent appearances: they divide the story of the Ibhrim into epochs as they rise in one place after another. They are as many as the great Providences of the tribal Patron, Friend, Companion and God.

(b.) So let us observe that the writer's theory is by no means that of the writer of Deuteronomy, who declares that there must be only *one* sanctuary. The Iahwist believes that the Ibhrim may meet Iahweh anywhere and everywhere; at any place where they have met Him before; or at any new place where they are moved to cry to Him, and to rejoice in His help, they may mark such new inspiration by an altar. The Iahwist feels that he is, as an Ibhri man, of the same blood and nature with his God Iahweh; and to meet that God and share food with Him, sharing also its strength and joy, is the right and duty of the Ibhri people, or of any

family thereof. It is evident that these sacrificial feasts are tribal feasts, or family feasts, and can never be the worship of mere single persons. There must always be a sharing of the joys by a number of related individuals.

(c.) We may turn aside here to notice that another writer of similar faiths and style of writing, although plainly a different man, has inserted a passage just after the Edhen story, wherein he pictures a struggle to introduce vegetable offerings instead of flesh food. He describes on the one hand the feast where the blood is poured back to Iahweh, and on the other hand the bread-gift where Iahweh did not receive His share of blood or smoke (Gen. iv. 2-15). This writer tells us: "It was the Qain-Possessor who was toiling as a slave at the soil. And as days and life moved forward this man of Possession fetched some of his fruits of the soil as a 'Gift' for Iahweh." Thus the story means to picture the writer's faith [let us call the writer J₂ for convenience], that after men had been nomads for ages, keeping their flocks and herds and wandering with them, at last they began to settle, and they tilled the soil. Through severe toil that was despised as a slavery, they grew rich. Then they brought their gifts, their tribute—a rent one might almost call it—to the great Head of the people. But when the nomads also brought of their flock's firstlings, and made a sacrificial feast with these, as the land-tiller could not do, all men felt that there was a religious fitness in this flesh-feast. Such a flesh-feast gave a satisfaction to the nature of life, the blood-kinship surely was reasserted and strengthened, and the soul's fellowship with Iahweh was realised. They felt that (אֵלֹהִים חָיֶה) Iahweh had looked on with smiling face toward this. There was a different sort of feeling when only vegetable-food was brought to a religious gathering. These were not so enjoyable, they were not of the same relation at all to the life of men. By the offering of such gifts Iahweh was treated as a rent-

receiver, hard and distant: He was not looked on as a Father who was glad because of the common blood-food. And His share was not poured out on the soil to be drunk in there, or sent up in smoke to the skies for Him.

The story goes on to picture the feelings of men in such a juncture. The land tiller is troubled; yet he feels that whether he accepts the situation or whether he is displeased, there is a fault somewhere. Does the strange text mean that the "fault" or "failure" is that a "croucher," a beast of the flock fails; and the animal ought not to have failed and been wanting? He knows, indeed the land farmer always knows, that he is looked up to by his nomadic brothers; and all will yet be well. "So Qain goes on to say to Hebhel . . ."; alas, the story breaks off unfinished, we do not know what Qain said, nor what Hebhel answered. But then we read that blood-feud arose. Of course, failure to share the blood, or the flesh-feasts, was equivalent to failure of blood-kinship, and failure of fellowship; so the rise of land farming was sure to produce blood-feud, murders, and the like. The writer seems to be shaping a myth to explain the bloody conduct of the people of his agricultural times, to explain its unhappiness on religious grounds. On the whole, the passage is extremely valuable as exhibiting the importance of flesh-sacrifices in the writer's conception, and its insertion here beside the story of creation, marks the intensity of the insertor's faith. This matter is to him part of the framework of all society.

This second writer is in many ways related to the other "J," whom we are studying. Both were Iahwists; there was evidently a Iahwistic school. And ideas were growing; the importance of this or that point seemed greater to one than it had done to another. So the new passage was inserted.

(*d.*) Returning to our own author, we find him much interested in setting forth theories of the origin of various religious ceremonials.

a. Circumcision he explains twice over; once as a religious rite observed at marriage in the Mosheh's case (Exod. iv. 24 *ff.*), and again as performed by Iehoshu' (Jos. v. 2 *ff.*) on the men just entering Kena'an, ostensibly to roll off the Egyptian ignominy. This latter explanation, however, needs more clearing up. Some one has appended to it another explanation, namely, that the previously circumcised people had all died out in the steppes, and the next generation, born in the steppes, had not been circumcised at all. But why not? And of all men, how had Mosheh himself neglected this, if it had long been a sacred custom. Here is certainly a passage that compels a reader to see different sources in these compositions. Examining further, one sees that the initial statement in the passage says: "circumcise them a *second time*," which contradicts the later statement that these persons had not been circumcised before. So this later explanation, with its strange disregard of the Mosheh's dutifulness, is an insertion. The original story is perhaps an effort to explain the name of the hill "Gibeah of the Prepuces"; and most probably such names really came originally from their shape or through some degeneration in the sound of an earlier name, and were explained in later days in fanciful ways. The suggestion is made at the end of the passage that a second circumcision would remove a certain "Egyptian reproach." Since the Egyptians were great circumcisers, this may mean that the Egyptians would despise uncircumcised people as dirty, and that a second circumcision would assert on the Ibhrim's part a cleanness, a freedom from filthiness connected with uncircumcision, and a respectability quite as thorough as any Egyptian ever possessed. However, the bridegroom-circumcision is evidently the sort which J knew best; it must have been regarded as in some way a recognition of the Deity Iahweh as the real Giver of Life. He was literally יְהוָה (Iahweh), *i.e.* He who is going to cause life to be.

β. Our writer gives a theory of the origin of the Pasch-feast, or Limping-feast (Ex. xii. 21 ff.). He is evidently giving only a literary man's theory, for he makes his explanation turn on the similarity of the sounds of the two words פסח (Pasach = he hath limped, or hopped over), and פתח (Pethach = an opening, or doorway).¹

γ. This is followed by a theory of the origin of the use of unleavened bread at this Festival.

(ε.) The Iahwist gives details of the material of sacrificial feasts. He tells in Gen. xv. how a heifer, a she-goat, and a ram, each three years old (or is it "3 days"?), and also a turtle-dove and a young pigeon were used for the purpose of a covenant feast. So he describes the Mamre-feast of a calf and newly-baked bread, with curds and milk.

(f.) Again he is careful to describe the rise of the Lewi, or Attaché, tribe into the position of official ministers at sacrifices. They seem to have been a fighting set of men, and quick to volunteer as guards for the Mosheh and the Iahweh honour (Exod. xxxii. and Num. xvi.). So they were honoured, says J, as a permanent bodyguard of the Iahweh-religion. It is an interesting question whether these attachés had been Egyptians, and had come as camp-followers after the fugitive Ibhrim (Exod. xii. 38).

(g.) J's account, given in Ex. xxxiv. 1-27, of the con-

¹ The usual translation of the passages speaks of the blood as dipped out of a *cup* with a twig, and then flung on the door posts. Perhaps it would be better to translate "Dip the twig in the blood that is on the threshold." The victim would be slaughtered on or near the threshold. The blood, thus spattered all over the doorposts and lintel, was supposed to call the attention of the Deity to the home as a protected one. This correction leads at once to the probably real origin of the Feast. It was an old tribal sacrifice to a God of Night and Death; there the threshold was used as the slaying-spot, and the God took His enjoyment of the feast and His sniff of the blood at the threshold, and would not enter the house to demand His blood-food. So, too, He was bound afresh into firm alliance with the tribe. The tribe was the sacrificing unit, for the word מִשְׁפָּחָה (Mishpachah) is used to describe it.

tents of the sacred slabs which were brought by the Moshéh from Sinai, is that all save the first of these concerned ritual chiefly. The second of the Ten Sayings condemns such symbols of Deity as might be made of molten metals. Then followed Nos. iii., vii., viii., ix., and x., concerning fit material for sacrificial feasts. The fourth to sixth prescribe the fit times for such feasts. The writer lives unquestionably in an atmosphere where religious forms make up a large part of the customs of society. Robertson Smith's description of Early Semitic Religion¹ gives us the very substance of this plan laid down by J. We have in it a monument or picture, so to speak, of a state of society where the God and the people were all of one kin, where religion was the manners of the time, where there was naïve freedom from all anxiety, and the sacrifices were times of merry fellowship between men and their Deity.

2. This bids us remember the fact that it was indeed a naïve time, and the naïveté is quite manifest in the writer's theological conceptions. He has not a peculiar and new theory of his own to expound, or to infuse into the thinking of his fellows. He is strikingly different in this respect from the priestly writer (P), who has the great Aaronitic system to picture and to commend. So, too, he is different from the Deuteronomic writer (D), who has the plan of One Central Sanctuary to introduce and to urge with much controversy against elder plans. Our Iahwist (J) is not even like the Elohist (E), who has theories of his own as to God's ways, and who gives a strongly ethical character to all his prescriptions, as we shall see in his conception and description of the Decalogue, of the gradual revelation of his God Iahweh, and of His education of the character of Isra-El in moral strength. The Iahwist is no special pleader for any institutions either new or old: he simply tells his tale of the past

¹ *Rel. Scm.*, pp. 30 f., 256-245, 382 *et passim*.

as the contented man of his own time thinks it, sees it, and follows it. His picture is all pervaded, of course, by the modes of thought and the customs of his own society. He is thus an excellent illustration of the religion of the times when he writes.

III.

We proceed with all the more satisfaction to look at the MORAL level of the Iahwist. In it we shall see the morality of his times. We may set down at once these four characteristics of that morality, and then we shall go on to illustrate them:—

1. He has a decidedly strong moral consciousness: in other words, he feels deeply that there is such a thing as SIN.

2. But the sins that he condemns are not altogether the sins that we condemn.

3. While he condemns sins, he has not reached the position of a giver of moral law. He does not try to lay down directions for righteous conduct. He is not an ethical teacher.

4. He represents the eve of a coming great moral advance. Let us look at the evidences of these characteristics.

1. First, then, of his consciousness of sin.

(a.) Herr Holzinger says, in his invaluable volume,¹ “Die jahwistische Urgeschichte ist durchgezogen von dem Gedanken, dass alles Verderben in der Welt von der Sünde kommt.” That is true to some extent, but in the Iahwist it is rather a half-conscious thought, not as yet worked out into definite opinion, and not yet pressed home on the reader by pointed argumentation, as, *e.g.*, it is so pressed home by the prophets. We find rather the simpler but sadder thought on every page: “Ah me! ah me! there is always sin!” When a man can argue about sin, and can explain

¹ *Einführung in den Hebräer*, 1893, p. 129.

its rise or deduce its results, there is a something of satisfaction in his mind over his own mastery of a problem, and a very hard one. But our writer has the problem before him, and he sees it rise up before him in every generation, in every man. He is puzzled; he is quietly sad. His fine reality of feeling, and his natural utterance of it, lift the work into the region of true poetry: the Iahwistic narrative is the great epic of Isra-El. His story sings thus:—

(b.) "There is always sin, and it is where you do not expect it." He tells how the first pair had to rise out of childlike simplicity into maturity and sexual modesty. That was all good. But they sinned, thinks J, in rising! They did wrong things in getting the best thing: how strange this is! They had to rise from want of moral character to the level of manhood and womanhood that knew right from wrong, and could choose the good and refuse the evil. That was all good. And perhaps they often chose good: aye, but they once chose evil! Our writer sighs, "How strange, how sad! They felt ashamed and condemned: it was wrong, it was sin. They wished they had not done it; they need not have done it. They knew better now. But they had no need to sin again, perhaps they did not; everything would surely help, for nothing forced them down."

(c.) But then he goes on to tell how others sinned too. So many, many did deeds which we know to be sins, and they knew it too, and did not need to do these deeds at all. There is the sin of it. The Iahwist seems to sigh as he writes, over the pity of it! For Lamekh murdered: and Noah drank and looked filthily, till his sons blushed. Even Abraham was shamefully cruel to the slave who was mother of his child. Lot's townsmen were abominable. He was a coward; and his daughters were base, in making their father drunk, and then making a drunken man father of a child of each of them. Of

course the story may have to be discounted because of Israelite tribal jealousy of the tribes of Ammon and Moab, yet the Iahwist is picturing real possibilities in the life of his companions and himself. Isaac was false, for the sake of his own life, and at the cost of his wife's honour; and he grew old with a weak love of his stomach. His sons cheated, lied, were at bloody feud. The younger was dishonest towards his uncle and father-in-law and employer, who was himself no whit better. The harem of Jacob was an unlovely place. His only daughter is better left unnamed. Her lover and her brothers were brutally dangerous men. The chief of those brothers, even he from whom kings descended, fathered those kings in low conduct, which he knew to be bad. His eldest brother defiled his stepmother. The best of them all was nearly murdered by the rest out of jealousy; although nothing whatever is told to the disparagement of this one, save that he was a favourite. Then the story of the Exodus is a record of Egyptian cruel sweating; of the Pharaoh's "sullenness"; of the Hebrews' grumblings and godlessness, greediness, and ingratitude; of the Iahweh-prophet Balaam's harshness and blindness of soul; of the Moabite impurity and Hebrew readiness to join in it. The Joshua-story is horribly cruel, violent, self-seeking. The "Judges" were assassins, men fierce in revenge and uncontrollable in passions; and the people they led were guilty of awful barbarities. The Iahwist tells us these things with constant suggestion that he does not like them. He does not enlarge on their enormity, but he does not write excuses for them; and sometimes he tells us, with a sort of sad regret, that all this "doing as suited them" was in the time when there was no common government or law and order. In his eyes it was sin, for men knew better, and yet did wrong. It is not necessary to recall the writer's evident surprise over Saul's failure; or his half-suppressed disgust at David's needless blood-thirst, and

unchastity, and domestic failures. The story is dark. The writer loved his people dearly, and yet he is always pained over their sins. And never one sin among all is treated as easily explicable through inherited misfortune.

(*d.*) It is well to set it down summarily here that the deeds felt to be bad are :—(i.) Separation in any way from the God Iahweh ; (ii.) Falseness ; (iii.) Foulness by drink or lust ; (iv.) Cruelty and murder.

2. But now we must remember these wrongs are not altogether the same wrongs that we condemn. Thus :

(*a.*) This writer, and his times with him, condemn quarrelling in a harem, but the harem itself is all right to him and them ; whereas we condemn entirely the practice of polygamy. It has become a little difficult for us to feel how this distinction separates them and us. The Iahwist lived in a very different moral air from that of to-day ; his people did not stand at all upon our moral level. It is wrong to let his work be used in moral education now, and to do so is to misunderstand the writer.

(*b.*) Our writer condemns Lot and his daughters, and therein he is up to the same level with us. But he evidently uses this story as a disparagement of two neighbouring peoples, Ammon and Moab, who were political rivals in his own day. So, too, the Bedouin Ishma-Eli tribe, and the Edhomi and the Kena'ani are held up to dishonour. To use such a story in such a way, and to dishonour tribes so, may have been approved in his time ; it is not so now. The age when the story arose was morally far below this.

(*c.*) The same may be said of the war-spirit which the writer breathes. He seems to share our dislike of blood-thirst, and of conquests by assassinations ; but he believes in conquests, in force and violence and savage cruelty, and in seizing the lands of the conquered for the conqueror's selfish purposes. That policy was possible also, unfortunately, in

last century—perhaps this writer contributed to it; and it has been practised even more recently, but it is not possible everywhere now. Even military princes do not dare to seize bits of foreign land, say in Africa, without giving publicly acknowledged equivalents. Certainly that level of morals is past whereon the Iahwist's wars could be praised by teachers of religion.

(*d.*) The Iahwistic story counts divinations right. He says that Joseph practised them, and that both Saul and Dawidh consulted Ephods, *i.e.* sacred garments, or hollow metal image-like objects, and then cast lots and made divinations. Samuel's spirit obeyed the incantations of a witch. All these men, says he, believed that such superstitious methods were sure to reveal the mind of the deity (§§ 30, 89, 103). This is certainly below that level of morals to which we have been lifted. So, too, are the ways of appeasing the displeasure of Deity, and of making atonement with Him, which we find in the ghastly story of David's hanging certain descendants of Saul (§ 130). The erection of an altar by Dawidh to appease Deity and avert a plague was a natural proceeding in the mind of this writer (§ 129), and Saul's purpose to kill his own son (§ 90) is scarcely condemned by the Iahwist.

It is of essential importance to us to see clearly (i.) that the Iahwist's level of morality was indeed below ours; (ii.) that those morals were the normal outcome of the idea he and his readers had of the character of their God Iahweh; (iii.) that it would be very wrong to teach either those morals or that idea of God as proper for us to adopt; and (iv.) that our object in study of these morals and religions is to learn the course and process of the efforts of men to think out the nature and the mind and the heart of God. Thereby we discover the very ways in which the Great Spirit, the absolutely real God, creates history, peoples, men, souls.

3. In the Iahwist's set regulations for conduct we do not

find any formal rules for morals properly so-called. His interpretation of the voices heard at the theophany in the mountain of Sinai is that these were all strictly religious, and chiefly ceremonial. Thus (*cf.* § 52) we saw that:

(i.) The first defines the particular deity, and even the particular Iahweh whom the Iblirim should worship, *i.e.*, *El-Qaana'*.

(ii.) The second limits the kind of symbols by which this deity may be represented, *i.e.*, none is to be *molten*.

(iii.) The third, seventh, ninth, and tenth define the material to be used in the feasts which were worship.

(iv.) The fourth, fifth, sixth, and eighth define the times of such festival observances.

Thus morals are not commanded as giving pleasure to the Deity. Or, let us express this more exactly. It is only religious procedure and not correct morals and purity of spirit that have as yet appeared to the best men, the writers, the people's teachers as the necessary characteristics of the Iblirim when they meet in their formal national or tribal quality and meet then with their patron Deity, sharing in the characteristic life-food of the tribe, and sharing in the full joy of such experiences. Morals, strictly so-called, had no place there as yet.

This shows that the distinctive greatness of men like Amos lay in the fact that they saw the necessity of goodness of soul, and they condemned these feasts as comparatively useless. We shall see in the Elohist (E) an intermediate stage between J and such prophets as Amos.

We do indeed find, as we have seen already, that there is a deep moral sense present and expressed in the course of the story; but we miss it in those set rules. We find it frequently manifest, and especially so in one of those incorporated lyric utterances that are attributed as "Dying-Songs" to various leaders. Thus:

(a.) Ia'aqobh (§ 33) sings,

"Woe to an unchaste man, to men of war, and to seizers of booty."

(b.) Then Mosheh (§§ 57, 58, 59) condemns mutiny and want of trust in Iahweh, the Ibhri-deity.

(c.) The same speaker (§ 62) denounces sexual revelries at Moabhi shrines.

But the Iahwistic document and its writer had no idea that the way to teach morals was to lay down a code of regulations. The Iahweh writer was too childlike, too natural for this. And we may not suppose that he had risen above such a course, or thought that it was needless; rather, on the contrary, he was just the man with whom further thinking would have led to such a proclamation of formal rules for being good. The evidence of this lies in his setting formal rules for the manners—(*mores*—which are occasional morals)—suitable for the great occasions of life: he would soon have found himself enlarging these until he made them touch circle after circle of experience; and then the more really moral experiences of the soul would have towered up in his mind, demanding law and codes. We shall see his successor following such a course.

4. This leads us to observe how the mind of the Iahwist has been somewhat misunderstood. We have seen that throughout his whole story there is an undercurrent of sadness over sin; he is troubled over the constant appearance of wrongdoings for which there is no adequate reason. He chants his epic in the prevailing minor key of all real life, and of all true sympathy with living men. He mourns thus, as it were:

"Why should men sin?

I know not why.

'Tis all a mystery!

Is there no explanation for their sin?

None, none, for sin is—sin."

But when the iron heathenism of the Roman Empire adopted the Christian organization, it proceeded to think out all things as fitted together in one iron system. Having no deep conscience of the sinfulness of sin, the heathen Roman set about explaining it as an ordinary necessary product of things as they are established by creation. So he worked out his dream of inherited sinfulness, and read it into the story of Eden. His followers have timidly repeated that heathen doctrine. But the story of Eden is far deeper than that. Its hideousness lay in the sinfulness of its one sin, and not in any causing, or entailing, or explaining of other later sins, for all other sins are just as groundless. Nothing that is entailed can be sin. No one can give a real explanation why he has sinned. He may try to give reasons, but there is no reason why he should sin. That is the sin of it: he could do right, and he had all needed inducements to do right. He ought to have done right, but he did not: that is sin. The Iahwist does not give such exposition as we have thus given, but he does not explain the second sin by pointing to the first. He is constantly telling how people fell and sinned, but never once does he point to the Adham's sin as the reason for his children's sinning. The theory of inherited sinfulness is absolutely absent from the Iahwist's story. Indeed it is absolutely un-Hebrew. On the contrary, the Iahwist's whole narrative is constantly telling of sins, of fall, on the part of just those persons whom he would never expect to sin. The story is tinged all through with sad sense of this mystery. There is no one Fall that explains all fallings. Every one falls—mysteriously: that is the Iahwist's ceaseless sigh.

In this feature we can see the growing consciousness of the excellence of goodness. It is quite right to say that—so far as we know—Amos and the succeeding prophets begin to preach Goodness as the character of Iahweh and the true character of an Ibhri man. Yet our Iahwist was the herald

of the prophets; he was on the road to this position. He felt that Goodness is good. The prophets' preaching, then, was not some sudden apparition utterly out of connection with the facts before them and about them. The people had been under training to know that these prophets were right. The prophets spoke out what the people knew to be the *Good* voice of their God; God had been whispering this within them and lifting the people to perfect ability to comprehend it, and full sense of responsibility to obey it. The Iahwist is clearly a link in a chain of Love, and Thought, and Word from God for men.

IV.

This leads us directly to think of the particular idea of God which the Iahwistic narrator had. In technical phrase we have to consider his Theology-*Proper*.

1. And first, it is evident that throughout the whole document the writer's Deity is simply called Iahweh. In the ordinary text we find in Gen. ii. and onward a prevailing use of "Iahweh-Elohim." Many students of the text have regarded this as an alteration of the original by an editor. The original is supposed to have been "Iahweh" only; the editor is supposed to have added "Elohim." But this rather common opinion is open to objection. The addition of Elohim, syntactically viewed, cannot easily be counted as the addition of a word in apposition; it is much more correct to consider that the second noun, whether added or original, was meant as a genitive. The whole phrase would then be best translated by "Iahweh of Elohim," or "Divine Iahweh." But it seems quite reasonable to suppose that such a method of qualifying and distinguishing the word Iahweh by the use of the genitive of the class "deity" was the work of the original writer. Just so the prophets often say, "Iahweh of

Hosts," *i.e.*, "Omnipotent Iahweh." This is quite as likely as it would be that an editor should have inserted "Elohim" as a mere ungrammatical apposition, for the sake of looks alone, or that it was the late editor who thought that the name "Iahweh" required the defining genitive. Such expressions as "Iahweh Eloheynu" (יהוה אלהינו) are not appositions: the pronominal genitive suffix is attached as usual to the second or defining noun, and we should translate "Our divine Iahweh."

The Iahwist uses sometimes the term Elohim alone without the "Iahweh" preceding it. The cases are few.

(a.) He uses it as a class name, *e.g.*, in Gen. vi. 2, 4, in the phrase "beney Elohim" (sons of Elohim), *i.e.*, "divine individuals." In xxvi. 24 he says, "'Tis I the Elohim of thy fathers." Again, xxxii. 28, the messenger says, "Thou hast been a prince along with Elohim and along with Anashim (some men), and thou hast been qualified." So also in Mosheh's theophany, Exod. iv. 16, the oracle is, "Thou art to be as Elohim to Aharon." In v. 3, Mosheh speaks to Par'oh of "the Elohim of the Ibhrim." In Num. xxiv. 2, Bil'am's guide is called "the Spirit of Elohim," *i.e.*, "the divine spirit."

(b.) The Iahwist also makes non-Ibhri persons speak of Elohim doing this or that: these persons never speak of Iahweh. So *e.g.* the Nachash (serpent-clan) in Gen. iii.; the Egyptians in xliii.; and Ioseph as one of these.

It should be noted also that the Iahwist uses for Iahweh at least four other names, El-Ro'i (My beholding Deity) in Gen. xvi. 13; El-Olam (Abiding Deity), Gen. xxi. 33; El-Shaddai (Strong Deity), Gen. xlix. 25, and Num. xxiv. 16; and El-Qanna (Ever Jealous Deity), Exod. xxxiv. 14.¹

These details of the writer's mode of speech show that he

¹ Elyon (Lofty One) occurs Num. xxiv. 4, 16; but possibly does not mean a "deity" in this passage.

lived thoroughly in the atmosphere of the tribal conception of Deity, or of Deities, as we ought to say. Each nation or tribe had its own particular deity, who was related to the tribe, and devoted to the tribe, and opposed in a considerable measure to all other peoples and lands. The particular lands and tribes to which Iahweh was attached were wide-spread: for He was protector of the Ibhri homes in Palestine; He had a special seat in the Sinai regions; He had been known to the Ibhri ancestors away in Aram-Naharaim (Syria of the twin rivers, probably near Damascus); and he was the Deity whom Bil'am of Ammon obeyed.

2. This Iahweh is represented from the very first as the Deity of rain (Gen. ii. 5), and of fertility in men and beasts and plants. In additional evidence are to be noted the first mother Chawwah's idea of her first conception, and the various lyrics, Gen. iii. 17; v. 29; ix. 26; xii. 2; &c.; the story of Abhi-Melekh, xxvi. 13, 22; of Içchaq, xxvii. 27; of Ia'aqobh, and his flocks and his wives especially, xxix. 31, and xlix. 25; of Bil'am, Num. xxiv. 6; and of Mosheh's blessing, Deut. xxxiii. 13 *ff.*, 23, 27 *ff.*

What the origin of the name may be is not certain. There is thus far no more grammatically correct explanation of it than that of de Lagarde (Appendix to his Psalter of Jerome, p. 153, 1874), which points out that it is the third sing. incipient causative of *הוה* (*hawah*) = fell: and thus the interpretation ought to be, "He is to cause fall," *e.g.*, rain, and so "He is to make life and events." This appears to be the interpretation understood by Jeremiah in his Oracle on Drought, Jer. xiv. 21 *f.*; and also in Jer. xxxiii. 1 *ff.* Amos seems to have this faith. Hosea's work is all based on the same conception.¹ So this grammatical explanation agrees with the conception of the Iahwist and with that of the prophets.

¹ *Cf.* Am. iv. 7, &c.; Hos. ii., &c.; also Nahum i., Hab. iii.

3. To the Iahwist this Deity is in many respects very human. He is often seen : and then He eats and drinks, He rests and rises, walks and talks, discussing and acknowledging the force of arguments which He then allows to alter His plans. He has chosen companions, among whom are Abh-Raham, Mosheh, Iehoshu', Dawidh, and even Bil'am, who was of another tribe and who yet was inspired of Iahweh. There are, indeed, many beings called sons of Deities (beney-Elohim), who are not necessarily of like moral character with Iahweh, but with whom, nevertheless, He seems to converse.

4. His own character is by no means always the highest, if we judge it according to our Christian standard. Iahweh is at times angry, jealous, vindictive, or even cunning. He thinks sometimes that He has made a wrong plan ; He repents and lets His feelings lead Him powerfully. He is, of course, characteristically partial to the Ibhri people, and richly generous to them. But He can be very violent and eager for the blood of men, and then He is to be appeased at times by feasts of cattle, and at times only by the butchering of men, even of innocent men, whose relatives have offended Him. At times He is dangerous to behold, and then His back only may be seen by privileged friends ; but often He appears for the help of Ibhri men in such forms, that they are not certain whether it be He Himself, and they say that a Iahweh-messenger (מַלְאֲכֵי יְהוָה, Mal'ak-Iahweh) appeared. A Iahweh-messenger and Iahweh Himself may then be one and the same.

5. He has purposes, a definite plan for all the world, and specially for the Ibhrim, but most particularly for Isra-El ; and within Isra-El it is Ioseph on whom His hopes and aims are most lovingly centred. He moulds an Adham, develops him, and then gives him a progeny. He makes these spread, and from among them he takes some to Kena'an to prepare them specially for great joys. He subjugates them to Miqraim, and then again he leads them out into nomadic life. This

exodus is the greatest feature of their story, until, as a settled people, they receive kings from His hand, and a dynasty is established in a new capital on the borders between the two allied nations of Isra-El and Iehudhah. Our writer counts all this the steady unfolding of the great plan of Iahweh for and in His own tribe of which He is the chief member.

6. This definite plan is, however, sometimes crossed seriously. Our writer betrays from the very first, and all along, his feeling that Iahweh's devotion to the Ibhri tribe is not working satisfactorily. The people are not all as devoted to Iahweh as He is to them, and the Deity is at times greatly moved to break His purpose. For during the nomadic days, after Iahweh's deliverance of the people from Miçrain, they mutinied. A special sub-tribe, the Lewiim, had to be commissioned as a perpetual body-guard for Mosheh, who was Iahweh's vizier. The Deity almost disowned the people for this breach of tribal fellowship with Him. In other words, the Iahwist feels that the Ibhrim do not maintain their character: there is a sense of failure in his story (§ 54 *f.*, 58 *ff.*). The chief defect of the Ibhrim is a religious one, a readiness to take up with any powers or deities other than Iahweh, if only pleasures of one sort or another be thus secured by them. Later on, it is not so much the people that come short and are blamed, it is their central representatives. First Sha'ul sins again and again; so Iahweh destroys this man and his house, who had been His own chosen king and dynasty. But then again it is the next king, it is the Dawidh, the Beloved One, who sins hideously. He is severely condemned; and his latter days are believed to have been clouded by Iahweh's hand. Then his best loved sons sin in the same hideous ways, and they are passed by in the succession.

Evidently the writer is dimly realising that Iahweh cares for something more than the Ibhri tribe. The Iahwist and

his readers are nearing a time of demand for moral character as something far more precious than tribal relationship. So they begin to think of Iahweh as a Deity who demands character. The Iahwist's theology is not yet so high as that of Amos, but that prophet's idea of God is not far off. The Iahwistic story is a sign and a prophecy of advances soon to come.

Thus we have looked upon the mind of the man who wrote this early narrative of the Iahwistic class. We have seen his customs in worship, and his prevailing ways of thinking of the Unseen, and of Deity, of duty and of his own life, and the aims of the nation; and we have listened to his sighing for better ways, and his wonder why anything at all should be wrong. So we have seen what sort of soul was produced under the Great God whom we know, and by His incessant creation and providence, in the age before the Deuteronomic Reformation began to move towards the birth. That age produced, as one of its best fruits, such a man as we see in this old Iahwistic narrative; and of course, then, it produced many somewhat like him. Surely there were not a few who cared to read such a narrative gladly, as a true expression of their own mind. And we know that there were some who undertook to follow our narrator in his own literary path, for in the present books there are evidently passages written by another Iahwist, *i.e.*, one who is in general of the same school, brightly narrating, and popular rather than scholastic, speaking from the first of Iahweh as the Deity of his people. Such a writer gave, for example, the story of Cain and Abel; another such passage is the description of a Flood, which is interwoven with the Priestly Flood Story. This latter dates the events of the Flood very formally, making the rain last for five months exactly, and the whole flood for one year and ten days. He thinks that one pair of every sort of animals was taken into the vessel

for preservation. But the Iahwist who describes the Flood says that the rain lasted forty days, and these, with a preliminary week of warning and three weeks while the earth dried, made up the extent of it.¹ He says that the animals were taken in by pairs; but there were seven pairs taken of every sort of religiously eatable animal, and only one pair of every other sort. It will be noticed at once that these additional Iahwistic passages tend a little more to special exaltation of ceremonial usages than the original Iahwist does. This is all the more notable, because we have now to proceed to closer study of the Elohist writer who is distinctly a theorist in religion, a theologian, a professed moralist who writes with the aim to produce a change in the ways, the beliefs, the religion of his times. As we pass on to that study, it must be evident that we are looking at men who did not feel bound to abide by the ways of their fathers, or to ascribe unalterable canonicity to the writings of good and great men, divinely honoured men, who had gone before them.

¹ This writer is probably influenced by the Assyrian literature, B.C. 800-650.

CHAPTER II.

SECTION I.

THE ELOHISTIC NARRATORS' STORY FROM GENESIS TO KINGS RESTORED.

1. *The Nomadic Fathers and their Migration to Migraim.*

§ 1. . . . OPENING lost; probably it was a story of a migration from the East to Palestine.

§ 2.

(Gen. xv. 1.) It was after these things that there was a Divine utterance to Abh-Ram, in the place of vision, to say :

“Be not timid, O Abh-Ram.

’Tis I who am shield for thee, thy reward, with exceeding power of increase.”

Then says Abh-Ram :

“Behold, it is to *me* that Thou hast not given a seed :

And as for the inheritor of my house, it is this Eliezer.”

(xv. 5.) Then He causes him to go out into the lane, and says :

“Gaze, please, towards the heavens,

And tell the stars, if, perchance, thou hast power to tell them.”

Then He says to him :

“Thus is thy seed to be !”

(xv. 13.) Then He says to Abh-Ram :

“Thou art surely to know that thy seed is to be sojourning in a land that is not theirs :

And they are to serve them as slaves.

But thou thyself art to come to thy fathers in peace.
 Thou art to get buried in pleasant old age.
 And it is the fourth cycle that is to return to these parts,
 Because the Amori's waywardness is not complete until those days."

(xx. 1.) And it came to pass that Abh-Raham marches away from there towards a land which is The Neghebh (South of Palestine); and he settles between Qadhesh and Shur, and he sojourns (as a Ger) among the sojourning people (in Gerar). And it came to pass, Abh-Raham says respecting Sarah, his Ishshah-wife:

"She is my sister."

Then sends Abhi-Melekh, the king of the sojourning people, and takes Sarah. Then Elohim comes to Abhi-Melekh in a dream of the night, and He says to him:

"Behold, thou art dying!
 On account of the Ishshah that thou hast taken:
 Seeing that she is a mastered woman, belonging to a master (the be'ulah of a Ba'al)."

Now, since Abhi-Melekh had not approached her, then he says:

"O, Lordly One! Is it a nation, and also a righteous one, Thou art going to slay?
 Was it not he who said to me, 'She is my sister'?
 And she also, herself, said, 'He is my brother.'
 It was in my correctness of mind, and in my purity of hands, that I have done this."

Then the Elohim says to him, in the dream:

"I also knew that it was in thy correctness of mind that thou didst this;
 And it was I, too, who withheld thee from fault towards Me.
 It was on this account that I did not set thee to touch at her.
 And now! Cause the man's Ishshah to return,
 Because he is a prophet, and let him plead concerning thee, that thou mayest live.
 But if thou fail in causing her to return,
 Know that thou art surely to die, thou and all thou hast."

So then Abhi-Melekh sets his shoulder to it in the morning, and he cries to all his slaves, and tells all these things in their ears; and the men fear exceedingly.

Then Abhi-Melekh cries to Abh-Raham, and says to him :

“What hast thou done to us ?

And what has been my fault towards thee,

That thou hast caused this great fault to come upon me and upon my kingdom ?

It is deeds that should not get done, that thou hast done by me.”

And Abhi-Melekh says to Abh-Raham :

“What hast thou seen that thou hast done this thing ?”

Then Abh-Raham says :

“It was because I said, ‘There is utterly no fear of Elohim in this place :

And they’ll slay me on account of my Ishshah wife.

And it is also credible that she is my sister—

My father’s daughter, although certainly not my mother’s daughter ; So she became my Ishshah.

And it came to pass when Elohim caused me to wander from my father’s house,

Then said I to her, ‘Let this be thy grace, that thou shalt do by me. To the people of every place whither we may come, say thou, ‘He is my brother.’”

So Abhi-Melekh takes a flock, and a herd, and slaves, and slave-maids, and gives to Abh-Raham ; and he causes Sarah, his Ishshah, to return to him. Then says Abhi-Melekh :

“Behold my land, which is before thee !

Wheresoever it is pleasing in thine eyes, do thou settle.”

And to Sarah he said :

“Behold, I have given a thousand of silver to thy brother.

Behold, thou hast this as an eye-cover, touching everything that is with thee,

And do thou too end entirely any complaints.”

Then Abh-Raham pleads to the Elohim ; and Elohim heals Abhi-Melekh, and his Ishshah, and his nurse-maids ; and they bear.

§ 3.

(xxi. 7.) Now it came to pass that Sarah says :

“Here is a matter of laughter that Elohim has wrought for me.
So that everyone who hears will laugh for me.”

§ 4.

Then it came to pass that the child that is born grows and gets weaned. So Abh-Raham makes a great drinking on the day of Içchaq's getting weaned. Then Sarah sees the son of Haghar, the Miçri-woman, that she bore to Abh-Raham, always laughing, so she says to Abh-Raham :

“Drive away this nurse-woman and her son,
For the son of this nurse-woman is not to inherit along with my son, along with Içchaq.”

Then the matter was exceedingly mischievous in the eyes of Abh-Raham, on account of his being his son. Then Elohim says to Abh-Raham :

“Let it not be mischievous in thine eyes on account of the lad, and on account of thy nurse-woman.
In everything that Sarah may say to thee, hear her voice.
For it is in Içchaq that a seed for thee is to get summoned.
And besides the son of the nurse-woman also am I going to cause to stand as a nation,
Because he is thy seed.”

So Abh-Raham sets his shoulder to it in the morning, and he takes bread and a skin of water, and gives to Haghar, while the child he set upon her shoulder : and he sends her quite away. So she goes and she wanders in the Steppe to the Seven Well. Then they finish the water from the skin : so she throws the child under one of the shrubs. Then she goes and sits by herself far away over against him, and making it a

good distance, like those who shoot with the bow, for she said :

“ Let me not look on at the death of the child ! ”

Then he lifts up his voice and weeps. But Elohim hears the voice of the lad. Then the messenger of Elohim cries to Hagar from the heavens, and says to her :

“ What hast thou, Hagar ? Be not timid,
For Elohim hath heard the lad's voice, where he is yonder.
Rise, take up the lad, and let thy hand hold him firmly.
For it is for a great nation that I am to make him stand.”

So Elohim opens her eyes, and she sees the well of living waters, and she goes and fills the water-skin, and makes the lad drink.

Now it came to pass that Elohim was with the lad, and so he grows ; and he settles in the steppe, and is a marksman with the bow. So he settles in the steppe of Pa'ran ; and he takes to him an Ishshah from the land of Miçraim.

§ 5.

And it came to pass at that time that Abhi-Melekh comes, and Phikhol, his prince of the forces, to Abh-Raham to say :

“ It is Elohim who is along with thee in all that thou art doing,
And now ! Be pledged to me by Elohim, here,
If perchance thou shouldst be false to me and to my seed and to my
sort.
That according as thou hast done along with me,
So thou art going to do by me, and by the land wherein thou hast
sojourned.”

Then says Abh-Raham :

“ For my part I will get myself pledged.”

So then Abh-Raham reproves Abhi-Melekh on account of the matter of a well of water that Abhi-Melekh's slaves had stolen ; then Abhi-Melekh says :

"I did not know who had done this thing,
And thou too hast not laid it before me,
And I for my part had not heard of it, save to-day."

So Abh-Raham takes a flock and a herd, and gives to Abhi-Melekh, and the two of them shape an agreement. Then Abh-Raham sets seven lambs of the flock apart by themselves. And Abhi-Melekh says to Abh-Raham :

"What are these seven lambs that thou hast set by themselves?"

And he says :

"Because it is seven lambs thou art to take from my hand,
In consideration of which thou shalt be a witness for me,
That I dug this well."

[It was on this account that people have called that place
"The Well of Seven."]

So they fashion an agreement at the Well of Seven, and then Abhi-Melekh and Phikhol, his prince of the army, arise and return.

§ 6.

(xxii. 1.) Now it came to pass it was after these things that it was the Elohim who thoroughly tried Abh-Raham; and he says to him—

"Abh-Raham!"

Then he says :

"Behold me!"

So he says :

"Take, please, thy son, thy only one, whom thou lovest, even Içchaq.
And away with thee, to the land of——¹
And cause him to ascend there for an ascending offering
Upon one of the mountains that I am to name to thee."

So Abh-Raham puts his shoulder to it in the morning, and he harnesses his ass, and takes his two lads with him, and Içchaq, his son, and he cleaves ascending-offering sticks.

¹ The "Amori": or, better, "Moreh," *i.e.* Shechem? Moreh = place of instruction.

Then he arises and goes to the place that the Elohim said to him.

It was on the third day that Abh-Raham lifts his eyes, and observes the place from afar. Then Abh-Raham says to his lads :

“ Sit ye here by yourselves with the ass,
While I and the lad are to go thus far,
And we are to bow ourselves down, and return to you.”

So Abh-Raham takes the ascending-offering sticks, and lays them on Içchaq his son ; and he takes in his hand the fire and the eating instrument. Then they go both of them as one.

Then says Içchaq to Abh-Raham, his father, he says :

“ My father ! ”

And he says :

“ Behold me ! my son.”

So he says :

“ Behold the fire and the sticks !
And where is the sheep for an ascending offering ? ”

So Abh-Raham says :

“ It is Elohim that is going to see to it, as to the sheep for an ascending offering, my son.”

So they go on both of them as one. Then they come to the place of which the Elohim had said to him. So Abh-Raham builds up there the sacrificing-place, and he arranges the sticks. Then he binds Içchaq his son, and places him upon the sacrificing-place up above the sticks. Then Abh-Raham reaches out his hand and takes the eating instrument to slaughter his son.

Then the messenger of Elohim cries to him from the heavens, and he says to him :

“ Abh-Raham ! Abh-Raham ! ”

And he says :

“ Behold me.”

Then he says:

“Do not reach out thy hand at the lad !
And do not the slightest hurt to him !
Because now I know that thou art a Fearer of Elohim,
And thou hast not withheld thy son, thine only one, from Me.”

Then Abh-Raham lifts up his eyes and observes: and behold a ram that had just got caught in the thicket by his horns. So Abh-Raham goes and takes the ram, and he offers him up for an ascending offering instead of his son. So Abh-Raham cries the character-name of that place “Elohim-Yireh” (It is Elohim who is going to see¹). So it is custom to say to-day of the mountain: “It is Elohim that is going to get seen, or is to teach.” So Abh-Raham returns to his lads, and then they arise and go together to the Well of Seven. And Abh-Raham settles at the Well of Seven.

§ 7.

(xxvii. 1.) And it came to pass after these things that (when Içhaq took Ribhqaḥ to wife, and there were two sons) then he calls Esau, his greater son, and says to him:

“My son!”

Then he says:

“Behold me!”

Then he says:

“Behold, please, that I have grown old,
I do not know my day of death.
But now, to-day, make thou for me tasty dishes, just what I have
loved,
And bring to me, and let me eat, ere I die.”

Now there was Ribhqaḥ listening while Içhaq was talking to Esau, his son. Then she told Ia'aqobh that Içhaq had said to Esau:

“Make me tasty dishes, and let me eat, ere I die.”

¹ Or, “It is Elohim who is going to teach,” יְיָהּ

So she says :

“ Now, O my son, listen to my voice,
Because it is I who direct thee.

Go, please, to the flock, and take for me thence a pair of nice goat-kids,

And I am going to make them tasty dishes for thy father, just what he has liked.

Then thou shalt bring to thy father and he shall eat ;
In consideration of which he will bless thee before his death.”

Then says Ia'aqobh to Ribhqah, his mother :

“ See, while Esau, my brother, is a hairy person,

I, on the other hand, am a smooth person ;

Perhaps my father will feel me.

Then I shall be in his eyes like one who always deceives,

So I shall bring upon me a curse and not a blessing.”

Then says his mother to him :

“ It will be upon me that thy curse rests, my son ;

In any case listen to my voice, and go, take for me.”

(xxvii. 16.) So he goes, and he takes, and he brings to his mother ; and his mother makes tasty dishes, just what his father had liked. Then with the skins of the goat-kids she clothed over his hands and over the smooth part of his neck. Then she gives the tasty dishes and the bread that she had made, into the hand of Ia'aqobh, her son. So he comes to his father, and he says :

“ My father !”

Then he says :

“ Behold me !”

(xxvii. 21.) Then Ic̄chaq says to Ia'aqobh :

“ Approach, please, and let me feel thee, my son.

Art thou here, my son, Esau, or perchance not ?”

So Ia'aqobh approaches to Ic̄chaq, his father, and he feels him ; and he says :

“ Ia'aqobh's voice is the voice !

And Esau's hands are the hands !”

And he did not recognise him, for his hands were like Esau's hands, hairy. So he blesses him, saying :

“Now may Elohim give to thee more than the heaven's dews,
And more than the land's fatness ;
And manifold corn and new wine.
Be thou master to thy brothers ;
And may thy mother's sons bow down themselves to thee.”

(xxvii. 30.) So it came to pass that Ia'aqobh had just gone out from the face of Içchaq, his father, and then (Esau) also makes tasty dishes, and brings to his father. But at Esau's hearing his father's words, he cries out bitterly, with a bitter cry, great and bitter to the utmost, and he says to his father :

“Bless me also, even me ! O my father !”

Then he says :

“Thy brother came in a deceitful way,
And he has taken thy blessing.”

Then he says :

“Hast thou not laid up a blessing for me ?”

(xxvii. 36.) Then Içchaq answers, and says to Esau

“Behold, it is as master for thee that I have set him,
And also all his brothers have I given to him for slaves,
And with corn and new wine have I sustained him.
So to thee, how ? What am I to do, my son ?”

Then says Esau to his father :

“Is it but one blessing thou hast, my father ?
Bless me ! I am something also, my father.”

Then Esau lifts up his voice and weeps. Then Içchaq, his father, answers, and says to him :

“Away from fat places of the land is thy dwelling to be :
And away from the dew of the heavens from above,
And 'tis on thy sword thou art to live,
And 'tis thy brother thou'lt serve as a slave,
And then it shall be that just as thou roamest about,
So thou'lt burst his yoke that lies on thy neck.”

§ 8.

(xxvii. 31.) Then says Esau in his mind :

“ The mourning days of my father draw near ;
So let me slay Ia'aqobh, my brother.”

Then are laid before Ribhah the words of Esau, her son, the greater one. So she sends and calls to Ia'aqobh, her son, the lesser ; and she says to him :

“ Behold, since Esau, thy brother, is comforting himself concerning thee, yea, unto slaying thee ;
So now, my son, listen at my voice, and rise,
Fly with thee to Labhan, my brother, Charan-wards,
And thou'lt settle beside him a few days, until thy brother's heart turn again.
Then I'll send and receive thee from thence,
For why am I to be bereaved of you both in one day ?”

§ 9.

(xxviii. 11.) (So Ia'aqobh goes.) Then it came to pass that he happens into “ The Place.” So he lodges there, for the sun was descending. So he takes some of the stones of “ The Place,” and sets a place for his head : so he couches in “ that Place.” Then it came to pass that he dreams : and lo ! there is an ascent, planted down towards the earth, but its top touching the very heavens. And behold, there were Elohim's messengers going up and going down on it. So he is timid, and says :

“ How hath this place got feared ?
Surely no part of it is other than the house of Elohim,
And 'tis this that is the gate of the heavens.”

So Ia'aqobh sets his shoulder to it in the morning, and he takes the stone that he had set as the place for his head, and he sets it as a pillar, and pours oil upon its head. Then Ia'aqobh vows a vow, saying ;

“If, perchance, Elohim be alongside of me,
And if He guard me in this way that I am going,
And if He give to me bread to eat and clothing to wear,
And if I return in health to my father’s house,
Then all I have is going to belong to Elohim,
And this very stone that I have set as a pillar, is to be Elohim’s house.”

(And he said:)

“Of all that Thou mayest give to me,
I am surely going to make tithings for Thee.”

§ 10.

So it came to pass that Ia’aqobh lifts his feet (stepping all the road), and he goes towards a land, even to the sons of the East (Qedhem). Then Labhan says to Ia’aqobh: (xxix. 15),

“Is it because thou art my brother,
That thou art to serve me as a slave for nought?
Set forth to me what is the method of thy payment.”

Now Labhan had two daughters. The character-name of the greater was Le’ah (Wild-cow), and the name of the small one was Rachel (Ewe). Now, while the eyes of Leah were soft, yet Rachel was something beautiful in form, and beautiful to the sight. So it came to pass, Ia’aqobh loves Rachael, and he says:

“Let me serve thee as a slave seven years,
At the price of Rachel thy daughter, the little one.”

So Labhan says:

“It is pleasing that I give her to thee,
Rather than that I give her to another man.
Settle, then, beside me.”

So Ia’aqobh serves as a slave, at the price of Rachel, seven years. But they are a few single days in his eyes, amid his love for her. Then says Ia’aqobh to Labhan:

“Come, now, with my Ishshah!
For my days are filled,
And let me come in to her.”

So Labhan assembles all the men of the place, and he makes a drinking-feast. And it came to pass in the evening, that then he takes Le'ah his daughter and makes her come to him. So he comes in to her. Then it came to pass in the morning, that lo ! Le'ah it was. So he says to Labhan :

“What is this thou hast done to me ?

Was it not at the price of Rachel that I served as a slave with thee ?

And for what cause hast thou utterly deceived me ?”

So Labhan says :

“Fill up the pledging-time of this one,

Then I'm going to give to thee also that one.

As the price of the slave-service thou art going to serve beside me,

Yet seven other years.”

So Ia'aqobh does thus; and he fills up this one's pledging-time; and he gives him Rachel his daughter for his Ishshah. So he comes in also to Rachel, and he loves Rachel with utterfulness (or, “more than Le'ah”?), and he serves as a slave with him yet seven other years.

(xxx. 1.) Now it came to pass that Rachel sees that she has not borne a child for Ia'aqobh, so Rachel is constantly jealous at her sister. And she says to Ia'aqobh :

“Come, bring me sons,

And if, perchance, there be none, then I am a dead woman.”

Then Ia'aqobh's nostril burns at Rachel, and he says :

“Is it instead of Elohim that I am ?

He who has withheld the womb's fruit from thee !”

So she says :

“See ! my nurse-maid Bilhah !

Come in to her, and she shall bear on my knees.”

(xxx. 5.) So Bilhah conceives, and bears to Ia'aqobh a son.

Then Rachel says :

“Elohim has been Judge (Dān) for me,

And He has likewise listened at my voice,

And He has given me a son.”

(xxx. 8.) It was on this account that she cried his character-name 'Dan' (Judge). (Then Bilhah bears again) and Rachel says:

"It is with Elohim's own writhings (Naphtuley) that I have writhed
along with my sister,
And, moreover, I was enabled."

So she cries his character-name "Naphtali" (writhing).

(xxx. 17.) Then Elohim listens to Le'ah, and she conceives, and bears to Ia'aqobh a fifth son. Then Le'ah says:

"Elohim has given me my hire (Sakhari)
For that I gave . . . to my husband."

So she cries his character-name "Issakhar." Then Le'ah conceives still, and she bears a sixth son to Ia'aqobh, and Le'ah says:

"Elohim has endowed me with a pleasant dowry (Zebhedh)."

(xxx. 21.) And it was afterwards that she bore a daughter, and cried her character-name "Dinah." Then Elohim remembers Rachel; and Elohim listens to her and opens her womb. So she conceives and bears a son. Then she says:

"Elohim has gathered up (Asaph) my reproach."

So she cries his character-name "Ioseph."

(xxx. 26.) (Then Ia'aqobh says to Labhan):

"Give me my Ishshahs and my children,
At whose price I have served thee as a slave,
And let me go:
For thou knowest my slave-service with which I have served thee."

(xxx. 28.) Then he says:

"Define thy hire laid upon me: and let me give it."

(xxx. 31.) (Then says Ia'aqobh):

"I will go across among all thy flock to-day,
Putting aside thence every sheep that is marked and dotted,
And every dark sheep among the lambs,
And what is spotted and marked among the goats,
And it shall be my hire.

Then my righteousness (steadfastness) shall answer in my favour
to-morrow,
When thou shalt come concerning my hire that it may be before thee.
Everything that has no part of it marked and dotted among the
goats, or black among the lambs,
Is stolen, if it be with me."

(xxx. 38.) Now it was at the watering-troughs, where the flock would come to drink, that they had their conceiving heat at their coming to drink. (xxx. 40.) So Ia'aqobh sets the faces of the flock toward what was parti-coloured and towards all that was dark in the flock of Labhan. (xxxi. 2.) Now it came to pass that Ia'aqobh observes the face of Labhan; and lo! there was nothing in it that was for him, as on day after day previously. So Ia'aqobh sends and calls to Rachel and to Le'ah to come to the field to his flock. Then he says to them:

"I am watching the face of your father,
For there is nothing in it towards me, as on day after day previously.
While my father's Elohim has been beside me.
And it is you that know that it is with all my strength I have served your father as a slave;
While your father on his part has made sport of me,
And he will change my way of payment ten times.
But Elohim did not put him there to cause evil around me.
If perchance it was thus that he would say:
'It is of marked ones that thy hire is to be,'
Then all the flock would bear marked ones.
And if perchance it were thus he would say:
'It is of parti-coloured ones that thy hire is to be,'
Then all the flock would bear parti-coloured ones.
And so it has come to pass that Elohim wrests away your father's cattle-possession,
And He gives it to me.'
[And it came to pass that at the time when the flock becomes heated unto pairing,
That then I have lifted up my eyes and have seen in a dream
And lo, there were the he-goats leaping on the flock
And they were parti-coloured, marked, or spotted. (Perhaps not E's.)]

And so it came to pass that the messenger of the Elohim says to me
in a dream :

‘ Ia’aqobh.’

And then I say :

‘ Behold me !’

Then Elohim says :

‘ It is I who am the Deity of Beth-El,

Where thou anointedst a pillar, when thou vowedst to Me a vow.

Now ! arise ! go out from this land,

And return to thy birth-land.’ ”

Then answers Rachel, and also Le’ah ; and they say to him :

“ Have we still any portion and share in our father’s house ?

Is it not as foreign women that we get regarded by him ?

For he has sold us !

And he has devoured, yea verily with a devouring, our money.

For even all this wealth that Elohim has wrested from our father,

It is ours really and our sons’ property.

And now ! Whatever Elohim has said to thee, do it.”

So Ia’aqobh arises, and he takes up his sons and his Ish-shahs on the camels. And he drives all his cattle-possessions.

Now while Labhan had gone to shear his flock, Rachel steals the teraphim that belonged to her father. And Ia’aqobh played the thief with the mind of Labhan the Arammi, through failing to make known to him that he was fleeing. And so he flees, and all he possessed. Then he sets his face toward the mountain-region of the Gil’ad. Then it is brought before Labhan, on the third day, that Ia’aqobh has fled. So he takes his brothers along with him, and pursues after him, a journey of seven days, and he manages to reach him in the mountain-region of the Gil’ad. Then it came to pass that Elohim comes to Labhan the Arammi in a dream of the night, and he says to him :

“ Have a care to thyself, lest thou talk with Ia’aqobh

Apart from what is pleasant and coming to what is hurtful.”

Then says Labhan to Ia’aqobh :

“What hast thou done ?
And thou hast played the thief with my mind.
And thou has played thief with my daughters, as one does with prisoners taken by the sword.
And thou hast not flung me the chance to kiss my sons and my daughters.
This time thou hast done a foolish deed.
It is within the range of my hand
To do you hurt.
But since last night your father's Elohim said to me, to wit :
'Have a care to thyself, so as not to talk with Ia'aqobh
Apart from what is pleasant and coming to what is hurtful.'
So now, go certainly.
For thou hast certainly got pale with longing for thy father's house.
Why hast thou played the thief with my Elohim ?”

Then he says :

“With whomsoever thou mayest find thy Elohim,
He is not to live !
Before our brothers do thou show me what is in my hands ;
And take it to thee !”

For Ia'aqobh did not know that it was Rachel who had stolen them. So Labhan comes into Ia'aqobh's tent, and into Le'ah's tent, and into the tents of the two nursemaids : but he found not. So he goes out from the tent of Le'ah and comes in to the tent of Rachel. And it was Rachel who had taken the teraphim ; and she had set them in the camel's saddle-basket, and she sat upon them. So Labhan keeps feeling about in all the tent ; but he found not. Then she says to her father :

“Let there not be hot anger in my lord's eyes that I am not enabled to arise and go out from before thee :
For I have the way of women.”

So he keeps searching : but he found not the teraphim. Then was it hot in Ia'aqobh, and he contends with Labhan. And Ia'aqobh answers and says to Labhan :

“What is my transgression ?
What is my shortcoming,
That thou hast hotly pursued after me !

That thou hast kept feeling about all my properties !
 What has thou found of all the properties of thy house ?
 Set it thus in the face of my brothers and thy brothers :
 And let them give reproof betwixt us two.
 Here is my side !
 It is twenty year that in thy house I have served as a slave ;
 Fourteen years, at the price of thy two daughters,
 And six years at the price of thy flock.
 And so it was that thou causest my way of payment to alter ten times.
 If it were not that the Elohim of my father,
 The Elohim of Abh-Raham and the terror of Içchaq, had been mine,
 Ah ! but now it were empty thou hadst sent me utterly away.
 It was my submission and my hand's weariness that Elohim had seen,
 And so it came to pass He reproved thee yesternight."

Then Ia'aqobh takes a stone and lifts it high, as a Pillar.
 And then Labhan cries to it :

"Ieghar Sahadhutha" ("witnessing Stone-Heap" Aramaic words).

While it was Ia'aqobh that cried to it, "Gal Edh" (witnessing Stone-Heap).

Then says Labhan to Ia'aqobh :

"See this Stone-Heap,
 Which I have thrown between me and thee !
 A witness is this Stone-Heap,
 That I, on my part, by any chance am not to cross this Stone-Heap to thee :
 Or thou, on thy part, by any chance art not to cross over this Stone-Heap for mischief.
 It is the Elohim of Abh-Raham and the Elohim of Nachor that are to judge between us."

Then Ia'aqobh gets pledged by the terror of his father Içchaq. So Ia'aqobh slays a slaughter-sacrifice in the mountain-region : and he cries to his brothers to eat bread. So they eat bread and they lodge in the mountain-region. Then Labhan sets the shoulder to it in the morning : and he kisses again and again his sons and his daughters, and he blesses them. Then Labhan goes and settles at his own place.

§ 11.

But while Ia'aqobh went on his way, it came to pass there meet him Elohim's messengers. Then says Ia'aqobh as he sees them :

"This is Elohim's camping-place."

So he cries the character-name of that place "Machanam" (Camping-place). It is in the Edom lands. So he lodges there for that night. Then he takes (his possessions) and he crosses the fording-place of Iabboq. And Ia'aqobh calls the name of the place Peni-El (Face of Deity),

"Because I have seen Elohim, face toward Face :
And my life has got saved."

(Then Esau meets him.) And he falls upon his neck and kisses him, and they weep. Then Esau lifts up his eyes and observes the women and the children, and he says :

"Whom hast thou there ?"

So he says :

"They are the children with which Elohim has shown His favour to thy slave.

Take, please, my blessing that is brought to thee.

For Elohim has shown me favour,

And because I have all this."

And he urges him : so he takes.

§ 12.

So Ia'aqobh comes peacefully to a city of Shekhem that was in the land Kena'an; and he encamps before the city. And he buys the portion of field whereon he had stretched his tent from the hand of Channor, the father of Shekhem, at the price of a hundred qesitali. Then he plants there an altar, and he cries at it,

"El, Elohim of Israel."
[O Deity, God of Israel.]

(xxxiv. 1.) Now it came to pass that Dinah, daughter of Le'ah, whom she had borne to Ia'aqobh, goes out to be seen among the daughters of the land.¹ Then Shekhem, son of Chamor the Chiuwi, observes her, and he lies with her, and he talks according to her mind. Then Shekhem says to Chamor (Red Ass) his father, saying :

"Take for me this child, for an Ishshah."

(xxxiv. 8.) Then Chamor, the father of Shekhem, goes out to Ia'aqobh to talk with him. And Chamor talks with them, saying :

"Since Shekhem, my son, is attached with his very life to your daughter,
Give ye her, please, to him for an Ishshah.
And make yourselves relatives with us :
Such that it is your daughters ye are to give to us,
And it is our daughters ye are to take to you.
And let it be with us that ye settle.
And since the land is before you,
Settle ye or travel about in it, and let yourselves be firmly attached in it."

(xxxiv. 14.) Then they say to them :

"We are not empowered to do this thing,
To give our sisters to any husband who has a foreskin ;
For we hold that as a reproach.
Only in this way might it be fitting for us :
If, perchance, ye should be like us, so as to get circumcision performed for you.
Then we would give our daughters to you ;
And it would be your daughters we would take to us ;
And we would settle with you, and we should become one people.
But if, perchance, ye will not listen unto us to get circumcised :
Then we are going to take our daughter and go."

¹ C. J. Ball in the Polychrome Genesis regards this story as not Elohist, but a late Priestly addition. Note that circumcision is a marriage-rite.

Then it came to pass that their words seemed pleasant in the eyes of Chamor, and in the eyes of Shekhem, the son of Chamor.

(xxxiv. 20.) Then comes Chamor, with Shekhem his son, to their city-gate, and they talk unto the men of their city, saying :

“ Since these men are peaceable with us,
So let them settle in the land, or travel about it,
For this land is broad enough on both sides before them.
Let it be their daughters that we take for Ishshahs,
And so our daughters let us give to them.
Only in this would the men feel fitly with us, to settle with us, to be
one people,
In our getting circumcision done to us, just as they have got
circumcised.
Only let us be fitted to them, and let them settle with us.”

So all who were issuing at his city-gate listen to Chamor, and to Shekhem his son, and they get circumcised (xxxiv. 27). Then it came to pass in the third day, while they were in pain, that then the sons of Ia'aqobh come upon the city while it was sitting in security. And they come upon these who were wounded men, and they plunder the city. And it was their flock, and their herd, and their asses, both what was in the city and what was in the field, that they took, while their means, and their little ones, and their Ishshahs they carried off captive.

§ 13.

(xxxv. 1.) Then Elohim says to Ia'aqobh :

“ Arise ! Go up to Beth-El : and settle there !
And make there a sacrificing-place for the Deity, who got seen by
thee at thy fleeing from the face of Esau, thy brother.”

Then says Ia'aqobh to his house, and to all that were along with him :

“Put away any Elohim of the stranger, that are among you !
 And get you purified.
 And make a change of your garments.
 And let us arise, and go up to Beth-El.
 And let me make there a sacrificing-place for the Deity, who answers
 me in my day of difficulty.
 For so hath He been beside me in the way I have gone.”

So they give to Ia'aqobh all the Elohim of the stranger that were in their hands and the jewels that were in their ears: and Ia'aqobh hides them away under the terebinth that was hard by Shekhem. Then they break up camp. And it came to pass that Elohim constantly put fear in all the cities that encircled them, and so they did not chase after the sons of Ia'aqobh. So he (comes to Beth-El) and builds there a sacrificing-place. (xxxv. 7.) And he cries to the Place:

“O Deity of Beth-El.”

For it was there that the Elohim got themselves revealed unto him at his flight from before his brother.

§ 14.

Then it came to pass that Deborah (The Bee), who had given Ribhqa suck, dies: and she gets buried underneath the Beth-El. It was under the oak, and so they cry its name Allon-Bachuth (Oak of Weeping). Then Rachel dies: and she gets buried in the way towards Ephrah. (xxxv. 20.) Then Ia'aqobh plants a pillar over her grave. That is the “Pillar-of-Rachel's-Grave” unto this day.

(xxxvii. 2.) Now it came to pass that while Ioseph was a shepherd with his brothers in the flock, he was yet but a lad. And so Ioseph makes their sly way come as a mischievous thing to their father. Then Ioseph dreams a dream, and he sets it forth to his brothers. And he says to them:

“Hear ye, please, this dream that I have dreamed.

Now, behold, while we here were busy binding sheaves in the midst of the field,

Then, behold, my sheaf arose and also got set firmly,
And, behold, your sheaves set about encircling it,
And it came to pass that they bow themselves down to my sheaf."

Then says his brothers to him :

" Art thou verily to be a king over us !
Art thou, perchance, actually to give the command among us ?"

Then he dreams still another dream, and he relates it to his brothers, and he says :

" Behold, I have dreamed a dream again !
And, behold, there were the sun and the moon and twelve stars
bowing themselves down to me !"

Then his father scolds at him, and says to him :

" What is this dream that thou hast dreamed ?
Are thy mother and I and thy brothers actually to come to bow
down ourselves to thee towards the ground ?"

§ 15.

So it came to pass, his brothers keep up a jealousy at him, while his father guarded the utterance. (Then his father calls him.) And he says :

" Behold me !"

And he says to him :

" Go, please, see thy brothers' health and the flocks' health.
And return me word."

(So he goes.) And it came to pass, some one found him and, lo, he was wandering in the country. So the man asks him, saying :

" What art thou going to seek ?"

Then he says :

" It is my brothers that I am seeking.
Set forth to me, please, where they are herding."

So the man says :

" They have moved away from here ;
For I heard them saying : ' Let us go Dothain-wards.'"

Then Ioseph goes after his brothers, and he finds them in Dothan. Now it came to pass that they say each to his brother :

“ Lo ! It is this silly master of dreams that has come.
And now let us go to, and kill him !
And let us fling him into one of the well-holes :
And we'll say that it is an evil beast that has eaten him.
And let us see what his dreams are going to be ! ”

Then says Re'ubhen to them :

“ Do not ye shed blood !
Fling him into this well-hole that is in the steppe,
But never a hand reach ye out at him.”

This was for the purpose of delivering him from their hand, so as to cause him to return to his father.

But now it came to pass that some Midhiani men, merchants, pass by : and they pull out and raise Ioseph from the well-hole. And they bring Ioseph Miçraimwards.

Then Re'ubhen returns to the well-hole. And lo ! there is no Ioseph in the well-hole. Then he rends his garments : and he returns to his brothers, and he says :

“ The child ! He is not !
And I ! What is it I have come to ! ”

Then they take Ioseph's tunic ; and they slaughter a buck of the goats, and they dip the tunic in the blood. Then they bring it to their father, and they say :

“ This is something we have found.
Look, pray, is it thy son's tunic, or perchance not ? ”

Then he recognises it, and he says :

“ Oh ! my son's tunic !
It is an evil beast that has eaten him ! ”

Then Ia'aqobh tears his robes, and he puts sackcloth on his loins : and he bewails himself on account of his son many days.

§ 16.

(xxxvii. 36.) As for the Midhianim, they sold him away to Miçraim, to Potiphar, Pharaoh's (Saris) officer, prince of the executioners. And Ioseph finds favour in his eyes, and is his priestly minister. (xxxix. 4.)

(xxxix. 7.) Now it came to pass after these things that Ioseph was fair of form, and fair of looks. So his master's Ishshah lifts up her eyes towards Ioseph; and she says:

“ Lie with me.”

Then he utterly refuses, and he says :

“ How am I to do this great evil ?
And how should I fail towards Elohim ! ”

Now so it was, according to her talking to Ioseph day by day, that yet he listened not to her to lie beside her. Then so it was, as it might be to-day, that he comes towards the house to perform his errand, and there was not a single one of the men of the house there in the house. So she seizes at his garment, saying :

“ Lie with me.”

Then he forsakes his garment in her hand, and he flees, and goes out toward the lane. So it came to pass, according as she saw that he had forsaken his garment in her hand, and that he flees toward the lane, that then she cries to her house-men and says to them, to wit :

“ Look ye ! He hath caused an Ibhri man to come to us, to laugh ever at us !

He came to me to lie with me : so I cry with a great voice.

And it came to pass, at his hearing that I raised my voice, and that

I cry, then he forsakes his garment beside me.

So he flees, and goes out towards the lane ! ”

So she lays down his garment beside her, until the coming

of his master to his house. Then she talks to him according to those words, saying :

“ The slave, the Ibhri came unto me,
He whom thou didst cause to come to us to keep laughing at me.
And it came to pass, at my raising my voice, and when I cry ;
Then he forsakes his garment beside me, and flees towards the
lane ! ”

Then it came to pass, at his master's hearing the words of his Ishshah, that she talked to him, saying :

“ It was like these things that thy slave did to me.”

that then his nostril burns with anger.

§ 17.

(xl. i.) Now it came to pass after these things, that Par'oh is angered over his officers, over the prince of the drink-givers, and over the prince of the bakers. So he gives them into the guarding place of the house of the prince of the executioners. Then the prince of the executioners inspects Ioseph along with them, and he is their priestly minister. So they are in a guarding place for days. Then they dream, both of them, each one his dream in one night. Then comes Ioseph to them in the morning : and he observes them, and lo, they are fretting. Then he asks Par'oh's officers (Sarisim), who were with him in the guarding place of his lord's house, saying :

“ Why is it that your faces are hurtful to-day ? ”

Then they say to him :

“ It is a dream we have dreamed !
And interpreter there is none for it.”

So Ioseph says to them :

“ Have not Elohim interpretations ?
Recount to me, please ! ”

So the prince of the drink-givers recounts his dream to Ioseph, and says to him :

"It was in my dream !
And behold, a vine before me !
And on the vine three vine-branches !
And it was as one flowering : its blossom arose.
Grapes clothed its branches.
And since Par'oh's cup was in my hand,
So I take the grapes and press them into Par'oh's cup ;
Then I give the cup upon Par'oh's palm."

Then says Ioseph to him :

"Its interpretation is this :
The three days are three vine-branches.
It is in three days more that Par'oh is going to lift up thy head ;
And he is going to restore thee upon thy post.
And thou art to give Par'oh's cup into his hand.
According to the original decision that thou wast his drink-giver.
But if perchance thou hast had me in memory with thee,
According as it may be pleasant to thee, then thou shalt do kindness,
please, with me ;
And cause remembrance of me unto Par'oh.
And cause me to go out from this house,
For verily was I stolen from the land of the Ibhrim."

Now it came to pass that the prince of the bakers observes that it was pleasantly he had interpreted, and he says to Ioseph :

"Verily I, too, was in my dream !
And lo ! three heaps of hot meat were over my head.
And in the highest heap was some of every dish of Par'oh's, the work of a baker.
But it was the fowl that were eating them from the heap that was over my head."

Then Ioseph answers and says :

"Its interpretation is this :
Three days are the three heaps,
It is in three days more that Par'oh is going to lift up thy head from upon thee.
And he is going to hang thee upon a tree,
And the fowl are going to devour thy flesh from upon thee."

And it came to pass, in three days, it was the day of the

birth of Par'oh; and he makes a drinking-feast for all his slaves. So he lifts up the head of the prince of the drink-givers and the head of the prince of the bakers in the midst of his slaves. And he causes the prince of the drink-givers to return to his office of drink-giver; so he puts the cup upon Par'oh's palm. But the prince of the bakers he did hang, just as Ioseph interpreted to them. But the prince of the drink-givers did not remember Ioseph, and he forgot him.

§ 18.

(xli. 1.) Now it came to pass that after the end of a full couple of years, then Par'oh was dreaming. And, behold, he was standing by the Ie'or (gleaming-one, Nile). And, behold, from the Ie'or were going up seven cows, fair of look and fatted of flesh. And so they pasture among the Ie'or-sedge. And, behold, seven other cows were going up after them from the Ie'or, evil of look and lean of flesh. And so they stand by the side of the cows that are upon the bank of the Ie'or. And it came to pass that the cows that are evil of looks and lean of flesh eat up the seven cows that are fair of looks and fatted of flesh. Then Par'oh awakes. Then it came to pass, he sleeps and he dreams a second time. And, behold, there are seven ears growing up on one corn stalk, fat and pleasing. And, behold, there are seven ears, thin and parched by an east wind, sprouting behind them. And it came to pass that the thin ears bury out of sight the seven ears that were fat and that were full. Then Par'oh awakes, and behold, a dream! Then it came to pass in the morning that his spirit is impressed; so he sends, and he calls all Miçrain's dream-readers, and all her wise ones. Then Par'oh relates to them his dream; but there was no interpreter thereof for Par'oh. Then the prince of the drink-givers talked with Par'oh, saying:

"It is my failings, ah me ! that I am bringing to mind to-day.
When Par'oh was angry about his slaves,
'Then it came to pass he gives them into the guarding place of the
house of the prince of the executioners :
Namely myself, and the prince of the bakers.
And so it was that we dream a dream seriously, in one night, I
and he,
Each according to the several purport of his dream did we dream.
And a Hebrew lad was there with us, a slave belonging to the
prince of the executioners.
So we relate to him ;
Then it came to pass he interprets our dreams,
And in each case it was according to his dream that he interpreted.
And it came to pass that just as he had interpreted to us, even so
it was.
Me did he restore into my post : while him he hanged."

Then sends Par'oh, and cries for Ioseph. So he shaves,
and changes his robes, and he comes to Par'oh. Then says
Par'oh to Ioseph :

"There is a dream that I have dreamed, and there is no real
interpreter :
But even I have heard concerning thee, saying, that thou wilt listen
to a dream so as to interpret it."

Then Ioseph answers Par'oh, saying :

"It is quite apart from me.
It is Elohim who is to cause an answer, even health for Par'oh."

Then Par'oh talks to Ioseph :

"When in my dream, behold I was standing on the banks of the
Ie'or.
And lo, from the Ie'or were going out seven cows, fat of flesh and
fair of form.
And there they pasture in the sedge.
And lo ! there go up seven other cows after them, feeble and very
evil in form, and lean in flesh.
I have not seen like these in all Miçraim for badness.
And then the lean and bad cows eat the former seven cows, the fat
ones.
So these enter into the very bodies of those.

Yet it would not get known that they had come into the very bodies
of them,
And their appearance was bad just as in the beginning.
Then I wake up.
Then it came to pass I see in my dream,
And lo ! seven ears growing up on one stalk, full and pleasing.
And lo ! seven ears that were hard, lean, parched by an east wind,
sprouting behind these.
Then the lean ears bury out of sight the seven pleasing ears.
Then it came to pass I speak to the dream-readers, and there lacked
an expounder for me."

Then says Ioseph to Par'oh :

" Since Par'oh's dream is one,
It is what the Elohim is doing that He has expounded to Par'oh.
Since the seven pleasing cows are seven years,
And the seven pleasing ears are seven years,
So the dream is one.
And since the seven lean and evil cows, those going up after them,
are seven years,
And the seven lean ears, parched of an east wind :
There are going to be seven years of hunger.
So this is the thing that I have said to Par'oh :
It is what the Elohim is doing, that he has caused Par'oh to see.
Behold it is seven years that are coming with great fulness in all
Miçraim-land,
And there are to arise seven years of hunger after them :
And all the fulness in Miçraim-land is going to get forgotten,
And the hunger is to make an utter end of the land.
And on account of the dream getting repeated unto Par'oh a couple
of times,
It is because the thing has gotten established, from among the
Elohim :
And the Elohim is ever speeding to do it.
And now ! let Par'oh see some one well-advised and wise ;
And let him set him over Miçraim-land.
And let him set overseers to oversee over the land ;
And let him store up corn under Par'oh's hand,
So as to have a thorough oversight for the land,
For the seven years of the hunger that are going to be in Miçraim-
land.
And let not the land get cut off in the hunger."

§ 19.

And so it was, the thing is pleasing in the Par'oh's eyes,
and in the eyes of his slaves. And Par'oh says to his slaves :

“Has any one gotten found like this one ?
A man in whom Elohim's spirit is !”

Then says Par'oh to Ioseph :

“After Elohim has caused thee to know all this,
There is no one well-advised and wise like thee.
'Tis thou that art to be over my house.
And 'tis upon thy mouth that all my people is to kiss.
It is only in respect of the throne am I to be greater than thou.”

(xli. 49.) Then it came to pass that Ioseph stores up corn
like the sand of the sea, with an exceeding multiplying,
until he ceased to reckon, because there was no way of
reckoning.

§ 20.

Now when unto Ioseph was born a pair of sons, in the
time ere the year of the hunger should come, viz., those that
Asenath, daughter of Poti-Phera', priest of On, bare to him ;
then Ioseph cries the character-name of the first-born :

“Menashsheh (Ever-Forgetting).
Because Elohim hath let me keep forgetting my misery,
And all my father's house.”

But the character-name of the second did he cry :

“Ephraim (Doubly-Fruitful).
Because Elohim hath made me fruitful in the land of my submission.”

§ 21.

Then the seven years of the hunger begin to come ; and so
there is hunger in all the lands, while in all Micraim-land
there was bread. (xli. 57.) So when the whole of the earth

came towards Miçraim to buy corn, it was unto Ioseph (they came); for the hunger had gripped firmly on all the earth. (xlii. 1.) Then Ia'aqobh observes that there is corn-dealing in Miçraim, so Ia'aqobh says to his sons :

“ Why do ye gaze at yourselves ? ”

And he says :

“ Behold, I have heard that there is corn-dealing in Miçraim.
Go down thither, and buy corn for us thence :
And let us live, and do not let us die.”

So Ioseph's brothers go down, ten of them, to buy corn from Miçraim. And as for Bin-iamin, Ioseph's brother, Ia'aqobh did not send him with his brothers. Now it was Ioseph that was Sultan over the land. So Ioseph's brothers come and bow themselves down to him with faces to earth. (xlii. 8.) Then Ioseph recognises his brothers, although they did not recognise him. But Ioseph remembers his dream that he dreamed for them. Then he talks with them very hard matters, and he says to them :

“ Ye are tramps [spies] !
It is to see any exposed part of the land that ye have come.”

Then they say to him :

“ Not so, O lordly one !
But it is thy slaves that have come to buy corn for food.
Since we are all of us sons of one man.
It is settled folk we are :
Thy slaves have not been tramps.”

Then he says to them :

“ Not so : but it is some exposed part of the land ye have come to see.”

Then they say :

“ Thy slaves are twelve !
We are brothers, sons of one man in Kena'an-land.
And behold ! while the little one is with our father to-day,
There is one that is not.”

Then says Ioseph to them :

“That is just what I said to you, to wit : ‘Ye are tramps.’

It is by this that ye are to get tested :

By the life of Par’oh, it is a question whether ye go away from here ;

Save, perchance, at the coming of your younger brother hither !

Send ye one of yourselves, and let him take your brother ; while as
for you, get ye bound.

And let your utterances get tested, whether there is truth with you.

And if perchance not ! By the life of Par’oh, it is because ye are
tramps.”

So he gathers them to a guarding place for three days.

Then Ioseph says to them on the third day :

“This do ye, and live,—

It is the Elohim that I am reverencing,—

If perchance ye be settled people,

Then let your brother, one only, get bound in your house of guard,

While as for you, go, bring famine-food to your houses ;

But your little brother ye are to bring to me.

And let your utterances get trusted ;

Then ye are not to die.”

(xlii. 21.) And they do so. Then it came to pass that
they say, each to his brother :

“Alas ! we are guilty men, on account of our brother,

Whose anguish of soul we saw in his making himself gracious to us.

But we did not listen.

It is on this account that this anguish has come unto us.”

Then Re’ubhen answers them, saying :

“Did I not say to you, to wit :

‘Do not make a mistake in the matter of the child.’

But ye listened not.

And see, it is also his blood that has got sought.”

And although they did not know, Ioseph was listening, for
the interpreter was among them. So he turns round from
beside them and weeps. Then he returns to them and talks
to them. Then he takes Shim’on from among them, and
binds him before their eyes.

Then Ioseph directs, and so they fill up their vessels full with corn; and also their silver are they to return for each man into his sack, and to give them forage for the way. So does he cause to be done to them.

§ 22.

(xlii. 29.) Then they lift up their grain upon their asses, and go away from thence. And they come to Ia'aqobh their father, towards Kena'an-land; and they set before him all the events that had befallen them, saying:

“The man who is the lordly one of the land talked with us very hard matters,

And so it was that he gave us out as tramping the land, ’

But then say we to him :

‘We are settled people ; we have not been tramps.

We are twelve ; the sons of our father are brothers.

While the one is not, there is the little one to-day with our father in Kena'an-land.’

Then the man who is the lordly one of the land says to us :

‘It is by this that I am to know that ye are settled people :

Let there be one brother of you that ye deposit with me ;

Then something for the hunger of your houses take ye and go.

But bring your brother the little one to me.

So let me know that ye are not tramps, that ye are settled people,

Then your brother will I give to you, and the land itself ye may traverse as merchants.’”

(xlii. 35.) Now it came to pass when they are emptying their sacks, then behold each man finds his bundle of silver is in his sack. Then both they and their father see their bundles of silver, and they are timid; and each turns trembling to his brother, saying:

“What is this that Elohim hath done to us?” (xlii. 29.)

(xlii. 36.) Then it came to pass that Ia'aqobh, their father, says to them:

“It is me that ye have utterly bereaved !

Joseph is not, and Shim'on is not, and it is Bin-iamin ye are going to take.

It is even upon me that all these things are.”

Then says Re'ubhen to his father, saying :

“Even my two sons thou art to put to death,

If, by any chance, I do not bring him to thee.

Lay him upon my hand,

For it is I that am to cause him to return to thee.”

(xliii. 14.) Then says Ia'aqobh :

“It is El-Shaddai that is to give you mercy before the man,

And that will send to you your other brother, and also Bin-iamin ;

But it is I that have been bereaved as I have been bereaved.”

(xliii. 24.) (So they return to Miçraim, and come to Joseph.) Then he causes Shim'on to come out to them.

(xliv. 1.) And there stood no man beside him as Joseph made himself known to his brothers. But Miçraim hears of it. Then says Joseph to his brothers :

“'Tis I that am Joseph.

Is my father still living ?”

(xlv. 5.) And now his brothers are not able to answer him, for they get dismayed at his presence. But he says :

“And now to-day, let not yourselves be grieved, that ye sold me hither,

For it was to be a causer of life that Elohim sent me before you :

For these couple of years is there hunger in the land,

And yet there are five where there shall be nothing to be ploughed and nothing to be reaped.

So it came to pass that Elohim sends me before you to put a remnant for you in the land,

And to cause life for you, even unto a great deliverance.

So now to-day it was not you that sent me hither, but it was the Elohim,

And He causeth me to be set as a father to Par'oh,

And as a lord for all his house, and giver of command in all Miçraim-land.

Haste ye, and go up to my father, and ye shall say to him :
'Thus hath thy son Ioseph said :
Elohim hath set me as lord for all Miçrain,
Go down to me : do not stand still.
And I am going to provide for thee fully there. (xlv. 11.)
Because there is going to be hunger yet five years.
Lest thou get undone, with thy house and all thou hast.'
And behold it is your eyes that see, and my brother Bin-iamin's
eyes,
That it is my mouth that is talking to you."

(xlv. 15.) Then he kisses again and again all his brothers,
and weeps over them. And it was after that, that his
brothers talked with him.

§ 23.

(xlv. 16.) Then when the voice got heard in Par'oh's house,
saying :

"Ioseph's brothers have come ;"

then it was pleasing in the eyes of Par'oh, and in the eyes
of his slaves. Then says Par'oh to Ioseph :

"Say to thy brothers :

'Thus do ye. Load your cattle and go. Come toward Kena'an-
land ;
And take your father and your houses, and come to me ;
And let me give you what is pleasing in Miçrain-land,
And eat ye the land's fat.'"

(xlv. 21.) Then Ioseph gives them wagons ; and he gives
them forage for the way, while to each one of them all he
gave changes of cloaks : but to Bin-iamin he gave three hun-
dreds of silver, and five changes of cloaks ; while to his father
he sent, as it were thus, ten asses bearing of the pleasant
things of Miçrain, and ten she-asses bearing corn and bread
and good nourishment for his father for the way. So he sends
away his brothers, and they go : and he says to them :

"Do not be anxious on the way."

So they go up from Miçrain; and they come to Kena'an-land, to Ia'aqobh their father. And they set forth to him, saying:

“There is Ioseph still alive!

And truly it is he that is ordering in all Miçrain-land.”

But his mind was not stirred, because he did not trust them. Then they talk to him all Ioseph's words that he had talked to them. But he observes the wagons that Ioseph had sent to carry him; then the spirit of Ia'aqobh their father lives.

(xlvi. 1.) Then Ia'aqobh comes toward the Well of Seven (or Oath), and he slaughters there slaughterings for the Elohim of his father Içchaq. Then says Elohim to him in visions of the night: He says:

“Ia'aqobh! Ia'aqobh!”

And he says:

“Behold me!”

And He says:

“It is I, the Deity, thy father's Elohim!

Be not too timid to go down Miçrain-wards.

For it is as a great nation that I am going to set thee there.

It is I who am to go down with thee Miçrain-wards,

And it is I who am also to cause thee surely to come up.

And it is Ioseph who is to place his hand upon thine eyes.”

So Ia'aqobh rises up from the Well of Seven.

(xlvii. 12.) Then Ioseph provides fully for his father, and his brothers, and all his father's house, with bread according to the mouths of the little ones.

§ 24.

(xlviii. 1.) Now it came to pass after these things that one says to Ioseph:

“Behold thy father! He is ailing.”

So he takes his two sons with him, Menashsheh and Ephraim. And one sets it forth to Ia'aqobh and says :

“Behold thy son Ioseph. He has come to thee.”

Then he says :

“Who are these ?”

And Ioseph says to his father :

“They are my sons :

Those whom Elohim has given to me in this place.”

(xlvi. 11.) Then he says to Ioseph :

“To see thy face I had not hoped !

But behold Elohim has caused me to see thy seed also !”

So Ioseph causes them to go out from by his knees, and they bow themselves down before his face toward the ground.

(xlvi. 15.) Then he blesses Ioseph, and he says :

“It is the Elohim before whom my ancestors Abh-Raham and Içchaq walked,

It is the Elohim who shepherds me since starting until this day,

It is the Messenger who vindicates me from all evil,

That is going to bless the lads.

And let there be cried over them my character-name and the character name of my ancestors Abh-Raham and Içchaq.

And may they be myriad-like in increase in the midst of the land.”

(xlvi. 20.) So he blesses them on that day, saying :

“It is in thee that ISRA-EL is going to bless, saying :

‘May Elohim set thee like Ephraim and Menashsheh.’”

So he sets Ephraim before Menashsheh. Then he says to Ioseph :

“Behold, although I am dying,

Elohim is going to be with you.

And He will cause you to return to your ancestors’ land.

And it is I who have given to thee Shekhem as one above thy brothers,

Which I took from the Amori’s power by my sword and by my bow.” (xlvi. 22.)

§ 25.

(l. 15.) And it came to pass that Ioseph's brothers see that their father dies. So they say :

“What if Ioseph persecute us !

And surely he is going to cause to return to us all the evil that we accomplished on him !”

So they send a direction to Ioseph, saying :

“It was thy father that directed before his death, saying :

Thus are ye to say to Ioseph :

‘Please, listen ! lift away thy brothers’ transgression and their fault.

For it was a bad thing that they accomplished for thee.’

But now, lift away, please, the transgression of the slaves of the Elohim of thy father.”

Then Ioseph weeps amid their talking to him. Then his brothers also go and fall before him, and say :

“Behold us, we belong to thee for slaves !”

But Ioseph says to them :

“Be ye not timid.

For am I instead of Elohim ?

And although ye devised evil by me,

It was Elohim who devised it for something pleasant,

To the end that He might do as it is this day, to cause a numerous people to live.

And now, be ye not timid.

It is I who am going to provide fully for you and your little ones.”

So he comforts them, and talks according to their mind. So Ioseph settles in Miçrain, he and his father's house. And Ioseph observes that Ephraim has children of the third generation, also sons of Makhir son of Menashsheh that were born on Ioseph's knees. Then says Ioseph to his brothers :

“Although I am dying, it is Elohim who is surely going to look in on you.

And He is going to cause you to go up from this land

To the land touching which He got pledged to Abh-Raham, to Içchaq, and to Ia'aqobh.”

And Ioseph makes the sons of Isra-El take a pledge, saying :

“Elohim is surely going to look in on you,
And ye are to cause my bones to go up from here.”

So Ioseph dies a man of a century and ten years. Then they embalm him and have him put in a mummy-case in Miçraim.

2. *The Deliverance from Miçraim and its Slavery.*

§ 26.

(Exod. i. 15.) And it came to pass that Miçraim's king says to the women who helped the Ibhri women at births, of whom the name of the one was Shiplrah (Brightness), and the name of the second Pu'ah : it came to pass that he says :

“In your helping the Ibhri women at births,
And when ye have seen what is in the case,
If perchance it be a son, then ye are to cause it to die ;
If perchance it be a daughter, then it is to live.”

Now it came to pass that the birth-helpers fear the Elohim, and they did not according to what the King of Miçraim talked to them ; so it came to pass that they let children always live. Then the King of Miçraim cries to the birth-helpers, and says to them :

“Why is it that ye have done this thing,
And ye let the children always live ?”

Then the birth-helpers say to Par'oh :

“Because not like the Miçri Ishshahs are the Ibhri ones,
For they are full of life,
Already when the birth-helper is going to come to them,
Then they will have borne.”

And it came to pass that Elohim causes pleasure for the birth-helpers. And because the birth-helpers reverence the Elohim, so then he makes houses for them.

Then Par'oh keeps giving direction to all his people, saying:

“Every single son that is born,
It is unto the Ie'or stream ye are to cause them to fling it,
But any of the daughter sort ye are to let live.”

§ 27.

(ii. 1.) Now it came to pass that there goes a man out of the Lewi-house, and he takes a Lewi-daughter. And the Ishshah conceives, and she bears a son. And she sees him, that he is pleasing; so she conceals him three moons. But then she was no longer able to manage his concealment, so she takes for him a papyrus basket, and smears it with smearing stuff, and with pitch stuff. Then she sets in it the child; and she sets it in the reeds on the bank of the Ie'or-stream. Then his sister stations herself somewhere at a distance, to know what might get done to him. And it came to pass that the daughter of Par'oh goes down to wash beside the Ie'or-stream; and when her maids were going by the side of the Ie'or stream, then she sees the basket in the midst of the reeds. So she sends her nursemaid and takes it; and she opens, and sees the child. And, lo! a weeping boy, and she pities him, and says:

“This is some one of the children of the Ibhrim.”

Then says his sister to the daughter of Par'oh:

“Shall I go and call for thee an Ishshah who is giving suck,
Some one of the Ibhri women,
And let her suckle the child for thee?”

Then Par'oh's daughter says to her:

“Go!”

So the young woman goes, and she calls the mother of the child. Then the daughter of Par'oh says:

“Let this child go away, and give it suck for me,
And it is I who am to give thee thy hire.”

So the Ishshah takes the child and suckles it.

Then the child is big, and she has him come to the daughter of Par'oh; and he becomes a son to her, and she cries his character-name :

“ Mosheh ” (Deliverer).

And she says :

“ Because it was from the water that I delivered him.”

§ 28.

And it came to pass in those days that Mosheh is grown, and he goes out to his brothers, and he observes amid their serf-burdens. Then he observes a Miçri man striking an Ibhri man, one of his brothers. So he turns this way and that way, and he observes that there is no one; and so he strikes the Miçri, and he hides him away in the sand. Then he goes out on the second day, and lo! a couple of Ibhri men quarrelling. So he says to the blameworthy one :

“ Why art thou going to strike thy neighbour ! ”

Then that one says :

“ Who has set thee as a prince-fellow, and a judge over us ?
Is it with intent on slaughtering me thou art speaking,
Just as thou slaughteredst the Miçri ? ”

Then Mosheh is timid, and he says :

“ Verily, the thing has got known ! ”

(ii. 15.) And it came to pass that Par'oh hears of this matter, and he seeks diligently to slaughter Mosheh. Then Mosheh flees from the face of Par'oh, and he dwells in Midhian-land.

§ 29.

(iii. 1.) And it was while Mosheh was a shepherd with the flock of Ithro, his father-in-law, that it came to pass he leads his flock behind the steppe, and he comes to a mountain of

the Elohim, namely, towards Chorebh (Burning-one). (iii. 4.)
Then Elohim cries to him from the heavens, and He says:

“Mosheh ! Mosheh !”

Then he says:

“Behold me !”

(iii. 6.) And He says:

“It is I who am the Elohim of thy father,
Elohim of Abh-Raham, Elohim of Içchaq, Elohim of Ia'aqobh.”

Then Mosheh makes his face hidden, for he was too timid
to gaze towards the Elohim. (And He says):

“And at this time, see, there is a bitter cry of the sons of Isra-El that
has come unto Me.

And besides I have seen the oppression with which Miçraim are
oppressing them.

So now, go to ; let Me send thee unto Par'oh,

And he shall cause My people, the sons of Isra-El, to go out from
Miçraim.”

(iii. 11.) Then Mosheh says to the Elohim :

“Who am I, that I am to go to Par'oh ?

And that I am to cause the sons of Isra-El to go out from Miçraim ?”

Then He says:

“It is because I am going to be with thee !

And this is the sign for thee, that it is I who have sent thee :

At thy causing the people to go out from Miçraim,

Then thou art to serve the Elohim with slave service by this moun-
tain.”

Then says Mosheh to the Elohim :

“Behold when I am coming into the sons of Isra-El,

And then if I say to them :

‘It is the Elohim of your ancestors that has sent me to you !’

Then they will say to me, ‘What is His character-name ?’

What am I to say to them ?”

Then Elohim says to Mosheh :

“I am going to be what I am going to be.”

(iii. 19.) And He says :

“ Thus art thou to say to the sons of Isra-El,
 ‘ It is I Who Am Going to Be, who has sent me to you.’¹
 And it is I Who know that the King of Miçraim is not going to give
 you up to go.
 But will send My Hand.
 And so I will cause a stroke upon Miçraim.
 Amid all My wonderful things that I am going to do in its midst.
 And after that he is going to send you away utterly.
 And I will give favour for this people in the eyes of Miçraim.
 And it shall come to pass, when ye are to go ye are not to go empty.
 And every Ishshah shall ask something from the woman where she
 abides, and from the sojourner in the house,
 Even silver implements and golden implements and robes.
 And ye shall set these on your sons and on your daughters.
 And ye shall thoroughly spoil Miçraim.’ (iv. 14b.)
 And likewise, see ! one is issuing to meet thee,
 And he shall see thee, and he shall rejoice in his mind.
 And it is that Rod that thou art to take in thy hand,
 With which thou art to do the signs.” (iv. 17.)

(iv. 20.) So Mosheh takes the Rod of the Elohim in his hand, and IAHWEH says to Mosheh :

“ At thy going to return towards Miçraim,
 Look on all the remarkable things that I have put in thy power
 [hand].
 And thou art to do them before Par’oh.
 While I am going to make his mind very firm,
 So that he will not send the people away.”

§ 30.

(iv. 27.) Then Iahweh says to Aharon :

“ Go to meet Mosheh, towards the steppe.”

So he goes, and he finds him in the mountain of the Elohim ; and he kisses him. Then Mosheh sets forth to Aharon all Iahweh’s affairs, for which He had sent him, and all the signs with which He had directed him.

¹ This gift of a mission of salvation is to be the note of the character.

§ 31.

(v. 1.) Now afterwards Mosheh and Aharon came, and they say unto Par'oh :

“Thus hath Iahweh said, who is the Elohim of Isra-El :
‘Send away My people entirely.’”

Then Par'oh says :

“Who is Iahweh, that I am to listen at His voice to send Isra-El
utterly away ?
I do not know Iahweh.
And Isra-El, also, I am not going to send utterly away.”

And the king of Miçraim says to them :

“Why is it that you, Mosheh and Aharon, are playing the part of
‘Par'oh’ with the people as to any of his works ?¹
Go ye to your burdens !”

§ 32. (*1st Wonder-Plague: River Deadly.*)

(vi. 1.) Then Iahweh says unto Mosheh :

“Now art thou to see what I am going to do to Par'oh.
For it is even with a firm-gripping hand that he is going to send them
utterly away.
And it is even with his firm-gripping hand that he is going to drive
them from his land. (vii. 15.)
Go to Par'oh in the morning.
Behold he is going out toward the water.
And thou art to plant thyself to meet him on the bank of the Ie'or.
And when thou takest the special Rod in thy hand,
Then it is by that Rod that is in thy hand, over the waters that are
in the Ie'or,
That they are to get turned to blood.” (vii. 17.)

(vii. 20.) So he makes a high waving of the Rod ; and he strikes the waters that were in the Ie'or, before the eyes of Par'oh, and before the eyes of his slaves. Then all the waters

¹ Or,—“Why is it that you, Mosheh and Aharon, are loosing the people from its work ?” This passage may be a play upon words. The two senses are possible.

that are in the Ie'or got turned to blood. (viii. 23.) But Par'oh turns, and comes to his house, and he did not turn his mind even to this.

§ 33. (*2nd Wonder-Plague: Hail.*)

(ix. 22.) Then Iahweh says unto Mosheh:

“Stretch thy hand over the heavens!

And let there be a Hail in all the Miçraim-land.

Over the mankind and over the great beast kind and over the herbage of the field in Miçraim-land.”

(ix. 25.) Then Mosheh stretches his Rod over the heavens, and it was Iahweh who gave voices and hail. And it came to pass a fire keeps going towards earth. And the hail strikes in all Miçraim-land, even all that was in the field, from mankind even to great beast kind. (ix. 35.) But Par'oh's mind was firm: and he did not send the sons of Isra-El utterly away.

§ 34. (*3rd Wonder-Plague: Locusts.*)

(x. 12.) Then Iahweh says unto Mosheh:

“Stretch thy hand over Miçraim-land among the Locusts (the fast multiplier-sort).

And let it go up over Miçraim-land,

And let it eat all the herbage of the land,

Namely, all that the hail has let remain.”

So Mosheh stretches his Rod over Miçraim-land: and the Locust goes up over all Miçraim-land, and it eats all the land's herbage, and all the trees' fruit that the hail had left over. And Iahweh keeps Par'oh's mind ever firm. (x. 20.) So he did not send the sons of Isra-El utterly away.

§ 35. (*4th Wonder-Plague: Darkness.*)

Then Iahweh says unto Mosheh:

“Stretch thy hand over the heavens!

And let there be Darkness over Miçraim-land, and let the darkness cause a groping about.”

Then Moshéh stretches his hand over the heavens; and it came to pass, there is darkness, deep darkness, in all Miçraim-land three days. They saw not a single one his brother, and they rose not a single one from the spot he sat on three days, while for all the sons of Isra-El there was a light in their dwelling-places. But Iahweh kept Par'oh's mind ever firm: and he was not willing to send them utterly away.

§ 36. (*5th Wonder-Plague: Death of the First-born.*)

(xi. 1.) Then Iahweh says unto Moshéh:

“There is yet one blow more that I am going to cause to come over Par'oh and over Miçraim.

It is after that that he is going to send you utterly away from here.

At his sending there is a completing.

With an utter driving out, he is going to drive you out from here.

Talk, pray, in the people's ears,

And let them ask each man from his neighbour,

And each woman from her neighbour, silver utensils and golden utensils.”

And so Iahweh sets a favour for the people in the eyes of Miçraim; while likewise the man Moshéh was exceedingly great in Miçraim-land, in the eyes of Par'oh's slaves, and in the eyes of the people.

(xii. 31.) Then it came to pass that he (Par'oh) cries to Mosheh and to Aharon by night, and he says:

“Up ye! Out ye! from my people's midst!

Ye also! the sons of Isra-El also!”

(xii. 35.) And when the sons of Isra-El did according to the utterance of Mosheh, it came to pass that they ask from Miçraim silver and golden utensils and robes: and it was Iahweh that put the favour for the people in the eyes of Miçri folk. So it was that they cause them to ask; and they utterly plunder Miçraim.

§ 37.

(xiii. 17.) Now it came to pass at Par'oh's sending the people utterly away, that Elohim did not lead them by the way of the Philistines' land, for that was near. But Elohim said :

“ Lest the people should get moved at sight of battle,
And should return towards Miçrain.”

So Elohim causes the people to make a circle by the way of the steppe unto the Sea of Reeds. And it was banded in fifties that the sons of Isra-El went up from Miçrain-land. And then Mosheh takes the bones of Ioseph with him, for he (Ioseph) had carefully pledged the sons of Isra-El, saying :

“ Certainly Elohim is going to look in upon you.
And ye shall cause my bones to go up hence with you.”

§ 38.

(xiv. 3.) Then it came to pass that Par'oh says :

“ At those sons of Isra-El !
That have got themselves lost in the land !
The steppe has closed in upon them ! ”

Then he takes six hundred of the chosen chariot force, and “ Third-men ” over all of it.¹

Then the sons of Isra-El cry out bitterly unto Iahweh.
(Then Elohim says to Mosheh):

“ Why art thou to cry bitterly towards Me ?
It is thou who art to act : cause thy Rod to wave high ! ”

Then it came to pass that the Messenger of the Elohim, who was going in front of the camp of Isra-El, moves away ; and he goes away behind them.

(xiv. 31.) Then Isra-El observes the Great Hand with which Iahweh wrought in Miçrain. And so the people reverence

¹ The Elohist regards the fugitives as a very small body. The Iahwist made them a large people.

Iahweh, and they put confidence in Iahweh, and in Mosheh, His slave.

(xv. 20.) Then Miriam the prophetess, sister of Aharon,¹ takes the drum in her hand; and all the Ishshahs go out after her, amid drums and dances. Then Miriam answers them:

“Sing ye for Iahweh!

For He has truly been sublime.

Both horse and his rider hath He flung into the sea!”

§ 39.

(xv. 25*b*.) It was there that He set for him (Isra-El) a statute and a judicial decision; and it was there He thoroughly tried him: and Iahweh says unto Mosheh:

“Behold Me causing it to rain for you bread from the heavens!

And the people shall go out and glean, the business of a day on its day,

To the end that I may thoroughly try

Whether they are to go by My instruction, or perchance not!”

(xvi. 15.) Then the sons of Isra-El see; and they say each to his brother:

“What is it?” (מַה הַזֶּה *Man hu’*).

For they did know what (“Mah”) it was. So Mosheh says to them:

“This is the word that Iahweh has directed:

Glean ye of it each one for the mouth he feeds.”

(xvi. 19.) And Mosheh says to them:

“Not a man is to let any remain until morning.”

But they did not listen unto Mosheh, so some men let some remain until morning. Then it fowls with worms, and it stinks; and Mosheh is indignant over them. Then it came to pass they glean it in the morning, every morning,

¹ This is a notable designation of Miriam. Should “Aharon” be “Aron” (אַרֹן, ark)? Then Miriam would be prophetess and also “Ark’s Sister,” i.e., priestess. *Vide Ency. Biblica* on “Aaron,” i. 1.

each man according to the mouth he feeds: then the sun would grow hot and it would get melted. (xvi. 35.) And it was the whole of the sons of Isra-El that ate the "Mah" forty years, up to their coming to a land that got settled.

(xvii. 2.) And there was lack of water for the people's drinking. So the people wrangle with Mosheh, and they say:

"Give us water! and let us drink!"

Then Mosheh says to them:

"What is it ye are going to wrangle about with me?"

So Mosheh cries in pain unto Iahweh, saying:

"What am I do to this people?"

A little more, and they will stone me!"

Then Iahweh says to Mosheh:

"Cross over before the people;

And take with thee some of the elders of Isra-El:

And thy Rod, that one thou didst strike the Ie'or with.

Take that in thy hand, and thou shalt go!

Behold Me standing before thee there upon the rock at Chorebh!

And thou shalt strike at the rock,

And waters shall issue from it, and the people shall drink."

So Mosheh does thus before the eyes of the elders of Isra-El. So folk cry the character-name of the place:

"Meribhah" (Place of Wrangling).

On account of the wrangling (Ribh) of the sons of Isra-El.

§ 40.

(xix. 3.) Now when Mosheh went up to the Elohim, then Elohim says to Mosheh:

"Behold, it is I who am coming to thee in the overshadowing cloud,

In return for which the people is going to listen at My talking with thee.

And that in thee too they may put confidence, for a long age,
Go to the people, and thou shalt have them thoroughly intent to-day
and to-morrow :

And they shall thoroughly wash their robes." (xix. 9.)

(xix. 14.) Then Mosheh goes down from the mountain to the people: and he has the people thoroughly intent, and they wash their robes thoroughly. Then he says to the people:

"Be ye steadied for three days,
Do not approach unto an Ishshah."

And it came to pass on the third day, it was at the breaking of the morning; and then it was that there are thunder-voices, and lightnings, and a heavy overshadowing cloud over the mountain, and an exceedingly alarming, overpowering voice. Then all the people tremble who are in the camping-place. And Mosheh causes the people to go out from the camping-place to meet the Elohim, and they plant themselves in the lower part of the mountain. Then there is the alarm-voice travelling along, and exceedingly overpowering. When Mosheh would talk, then it was the Elohim that would answer him in a voice.

(xx. 1.) Then it came to pass that Elohim talks all these words, saying:

(FIRST ELOHISTIC DECALOGUE.)

"i. It was I, thy Iahweh of the Elohim, that caused thee to go out from Miçraim-land.

Thou art not to have other Elohim beside My face.

ii. Thou art not to make for thee a carving:

Thou art not to bow thyself down to them and to be made a slave to them. (xx. 5.)

For it is I, thy Iahweh of the Elohim, who am El-Qanna (the ever-jealous Deity).

iii. Thou art not to lift up the Character-name of thy Iahweh of the Elohim for what is trifling. (xx. 7.)

iv. Remember the day of the Ever-ending Fate, to devote it.

v. Honour ever thy father and thy mother. (xx. 12.)

vi. Thou art not to murder. (xx. 14.)

- vii. Thou art not to commit adultery.
- viii. Thou art not to steal.
- ix. Thou art not to answer as a lying witness in thy neighbour's affair.
- x. Thou art not to desire thy neighbour's house :
 Thou art not to desire thy neighbour's Ishshah and his slave,
 and his maid, and his ox, and his ass, and all thy neighbour
 has."

Now it was the whole people that was looking at the voices, and the torches, and the alarm-voice, and the smoky mountain. Then the people observes; and they tremble, and stand afar off. So they say to Mosheh :

"Talk thou with us, and let us hear !
 And let not Elohim talk with us, lest we die !"

Then says Mosheh to the people :

"Be ye not timid ;
 For it is for the sake of thoroughly testing you that the Elohim has
 come.
 And it is for the sake of having reverence for Him upon your
 faces,
 So that ye may be free from shortcoming."

So the people stand afar off; while Mosheh approached himself to the thick darkness, where the Elohim was.

(xix. 3.) Then Iahweh cries to him from the mountain, saying :

"Thus art thou to say to the house of Ia'aqobh.
 And thou art to set forth to the sons of Isra-El.
 These are the utterances that thou art to talk to the sons of
 Isra-El." (xix. 6.)

Then Mosheh comes and cries to the elders of the people ; and he sets before them all these utterances that Elohim directed him. Then all the people answer in one, and they say :

"All that Elohim has talked,
 Are we going to do."

So Mosheh returns the words of the people to Iahweh.

§ 41.

(xxiv. 12.) Then Iahweh says to Mosheh :

“Ascend to Me, toward the mountain, and be there.
And let Me give to thee the tablets of stone which I have written,
So as to teach them the Teaching and the Direction.”

Then Mosheh rises up, and Iehoshu‘, his official attendant ;
and Mosheh goes up to the mountain of the Elohim, while to
the elders he said :

“Sit ye in this place for us, until we return to you.
And see ! there are Aharon and Chur along with you.
Whosoever has affairs to settle, let him approach them.”

(xxiv. 18b.) Then he goes up to the mountain. And it
came to pass that Mosheh is there in the mountain forty days
and forty nights. (xxxii. 18.) (And so he receives) stone
tablets written with the finger of Elohim.

§ 42.

(xxxii. 1.) Now it came to pass, that the people observes
that Mosheh is disappointing as to descending from the moun-
tain. So the people gets assembled beside Aharon, and they
say to him :

“Rise ! make for us Elohim, who are to go before us !
For, see here ! it was Mosheh that was the man
Who caused us to go up from Miçraim-land !
We do not know what ails him !”

Then Aharon says to them :

“Break off the golden rings, that are in the ears of your wives, your
sons, and your daughters,
And bring to me.”

So all the people break off from themselves the golden rings
that were in their ears, and they bring them to Aharon.

Then he takes from their hand, and he moulds it with the chisel, and he makes it a molten bull-calf. Then they say :

“’Tis these that are thy Elohim, O Isra-El !
That caused thee to go up from Miçraim-land !”

Then Aharon observes ; and he builds a place of sacrifice before it. And Aharon cries and says :

“ There is a dance-festival for Iahweh, to-morrow !”

Then they put their shoulders to it on the morrow : and they cause ascending-offerings to ascend ; and they bring near health-offerings. So the people sit down for eating and drinking. Then they rise up for merry laughter (for Çachcheq, *i.e.*, a return from Isra-El to Içchaq, as character).

§ 43.

(xxxii. 16.) Now there were the tablets, Elohim’s work were they ! And as for the writing, Elohim’s own writing it was, carved upon the tablets. Then Iehoshu’ hears the voice of the people with its crashing sound. And he says to Mosheh :

“ There is a voice of battle in the camp !”

But says he :

“ There is no voice of the submission of the overpowered !
And there is no voice of the submission of the beaten down.
It is the voice of answer on answer in chorus that I am hearing.”

Then it came to pass, as he neared the camp, that then he observes the bull-calf and dance-whirlings. Then the nostrils of Mosheh burn, and he hurls from his hands the tablets ; and he shivers them to pieces under the mountain.

Then he takes the bull-calf, that they made ; and he has it glow in the fire, and he grinds it until it is fine dust. Then he scatters it over the face of the waters ; and he makes the sons of Isra-El drink it ! Then says Mosheh to Aharon :

“ What did this people do to thee,
That thou hast brought over it a great fault ?”

Then Aharon says :

“ Let not the nostrils of my lord burn !
Thou thyself hast known this people how it is for mischief,
And it came to pass that they say to me :
‘ Make for us Elohim, that are to go before us :
For, see here ! as for Mosheh, the man that caused us to go up from
Miçrain-land,
We know not what ails him.’
Then I say to them :
Whoever has gold, break ye it off from yourselves !
So they give it to me, and I fling it in the fire :
Then there issues this bull-calf.”

(xxxii. 30.) Now it came to pass, it was some time on the morrow ; and Mosheh says to the people :

“ It is you that have failed, with a great fault !
But now, I am to go up to Iahweh,
Would that I might make an utter covering up concerning your fault !”

Then Mosheh returns to Iahweh, and he says :

“ Ah ! alas ! This people has failed with a great fault !
And they have made them golden Elohim.
And now,—if perchance Thou art going to lift away their fault !
And if, perchance not ! blot me, please, from Thy record, that Thou hast written !”

Then Iahweh says to Mosheh :

“ Who is it that hath failed towards Me ?
I am to blot him from My record.
So now go ! Lead the people unto what I talked of to thee.
Behold My messenger ! He is to go before thee.
And in My day of inspection, then I shall inspect concerning them
as to their fault.”

§ 44.

(xxxiii. 4.) Then the people hear this evil word : and they bewail themselves. (xxxiii. 6.) And they put not any man his adornments upon him. So it came to pass that the sons of Isra-El strip themselves of their adornments at some

part of the Chorebh (The Burning) mountain. [Then Iahweh directs Mosheh to make a tent and instruments for it with these adornments: and Iahweh says]:

“And it is Mosheh who is to take the Tent,
 And he is to spread for it outside the camp, putting it far from the
 camp,
 And he is to cry to it ‘The Trysting Tent.’
 And it shall be that every one who keeps seeking Iahweh, is to go
 out to the Trysting Tent that is outside the camp.
 And it shall be that when Mosheh goes out to the Tent,
 Then all the people shall arise and set themselves, every one at his
 tent-door.
 And let them look on after Mosheh until he comes to the Tent.
 And it shall come to pass, when Mosheh comes to the Tent,
 Then there shall descend a Pillar of the Clouds,
 And it shall stand at the door of the Tent,
 And it shall talk with Mosheh.
 And all the people shall see the Pillar of the Clouds standing at the
 door of the Tent,
 And all the people shall rise and bow themselves down, each at his
 tent-door.
 And Iahweh will talk unto Mosheh face unto face, as a man would
 talk to his neighbour.
 Then shall he return to the camp.
 While as for his official minister Iehoshu‘ son of Nun, he is not to let
 anything move from the midst of the Tent.”¹ (xxxiii. 11.)

§ 45.

(Here follow the altered tables of Revelation which Mosheh received after he had broken the first set.)

¹ Possibly the verb forms of this difficult passage ought to be rendered in the narrative form and not in the passive, as given above. Then the paragraph would run thus:—“And when Mosheh would take the Tent, and would stretch out for it somewhere in the lane of the camp, putting it far away from the camp, then he would cry to it:

‘O Tent of Tryst.’

And it would come to pass that every one who was earnestly seeking Iahweh would go out to the Tent of Tryst, that was in the lane of the camp. And it would be that at Mosheh’s going out to the tent, all the people would rise,” etc., etc.

(xx. 22.) Then it came to pass that Iahweh says to Mosheh:

“Thus art thou to say to the sons of Isra-El:

‘It is you that have seen that out of the very heavens I have talked with you!’”

(THE ELOHIST'S SECOND DECALOGUE.)

I. OF GODS.

“‘Ye are not to make aught alongside of Me!

It is silver Elohim and golden Elohim that ye are not to make for yourselves.

II. OF ALTARS.

‘When thou makest for Me a slaughtering-place of soil,

Then thou art to slaughter on that thy ascending-offerings and thy health-offerings, thy flock, and thy herd,

At every place where I cause My Character-name to be remembered. I am to come to thee, and I am to bless thee.

And if it be a stone sacrificing-place thou art going to make for Me, Then thou art not to build them hewn:

For when thou hast waved thy sword over it, then thou hast profaned it.

And thou art not to go up by an ascending way upon My place of sacrifice;

Upon which thy nakedness is not to get revealed.

III. OF A REST-YEAR. (xxiii. 10.)

‘And it is six years thou art to sow thy land, and thou art to gather its income:

And it is the seventh year thou art to have as Leap-year, and thou art to let it lie.

So art thou to do to thy vineyard, to thine olive.

IV. OF A REST-DAY.

‘It is six days thou art to work thy work:

And it is on the seventh day thou art to “cut off.”

V. OF THREE FEASTS. (xxiii. 14.)

‘It is three times that thou art to have a festival for Me, in the year:

There is the Festival of the Unleavened Cakes that thou art to guard;

And there is the Festival of the Reaping thy first-fruits of work
 which thou art to sow in the field ;
 And there is the Festival of the Gathering, at the outgoing of the
 year.
 At thy gathering thy work from the field.

VI. OF FIRST-FRUITS. (xxii. 28.)

‘When thou hast fulness and dripping over, thou art not to be slow
 [lingering over it].

VII. OF FIRST-BORN.

‘When there comes a first-born among thy sons, thou art to give
 him to Me.
 So thou art to do for thine ox, for thy flock.
 Let there be seven days that it is with its mother,
 In the seventh day thou art to give it to Me.

VIII. OF DEVOTION.

‘It is men-of-devotion ye are to be for Me.
 So if there be any flesh of a torn creature, ye are not to eat it ;
 It is to the dog ye are to fling it.

IX. OF BLOOD AND FAT. (xxiii. 18.)

‘Thou art not to slaughter My sacrifice-blood upon leaven,
 And my festival-fat is not to lodge over till next morning.

X. OF THE UNBORN KID. (xxiii. 19b.)

‘Thou art not to let a kid stew unborn in his mother’s fat.

CONCLUSION.

‘Now, in all that I have said to you, keep yourselves guarded.
 And let there be no character-name of other Elohim that ye ever
 regard :
 Let not such get heard near thy mouth.’” (xxiii. 13.)

THE PROMISE. (xxiii. 20.)

“Behold, it is I who am sending a messenger before thee,
 To guard thee in the way, and to bring thee to the place that I
 have caused to be established !
 Have a guard to thyself before him, and listen at his voice, and
 thou shalt cause no bitterness in him.
 For he is not going to pass over your transgressions, just because
 My character-name is within him.

But if thou art really going to listen at his voice, and do all that I am going to tell.

i. "Then I will be enemy to thine enemies ;

And I will oppress those who keep oppressing thee.

ii. "And (I) will bless thy bread and thy water :

And I will cause sickness to remove from thy midst. (xxiii. 25.)

iii. "There is not to be any caster of her young, or any barren one in thy land,

Thine own tale of days I am going to fill up.

iv. "And I will send the wasp before thee :

And it shall drive out the Chiwwi, and the Kena'ani, and the Chitti before thee.

I am not going to drive him out from before thee in one year :

Lest the land be a desolation, and the life of the field multiply over thee.

It is little by little I am to drive him out from before thee,

Until thou be fruitful and divide up the land. (xxiii. 28.)

v. "And I will set as thy boundary, from the Reedy-Sea even as far as Plishtim's Sea :

And from the steppe as far as the Great Stream."

§ 46.

(xxiv. 3.) And it came to pass that Mosheh comes and relates to the people all the Iahweh utterances. Then all the people answers with one voice, and they say :

"Every one of the utterances that Iahweh has uttered, we are going to do."

Then Mosheh writes all the utterances of Iahweh ; and he sets to in the morning, and he builds a place of sacrifice under the mountain, and twelve sacred pillars for the twelve tribes of Isra-El. And he sends the lads of the sons of Isra-El ; and they cause ascending-offerings to ascend, and they slaughter bulls as complete sacrifices for Iahweh. Then Mosheh takes half of the blood and puts it in the basins, and with one half of the blood he sprinkled over the place of

slaughter. Then he takes the record of agreement; and he reads it in the ears of the people. Then they say:

“Everything that Iahweh has told us we are going to do, and we are going to listen.”

Then Mosheh takes the blood, and sprinkles over the people; and he says:

“Behold the blood of the agreement,
Which Iahweh hath formed with yōu concerning all these
utterances.”

§ 47.

(xviii. 1.) Now it came to pass that Ithro, father-in-law (circumciser) of Mosheh, hears all that Elohim has done for Mosheh and for Isra-El His people. So Ithro, father-in-law of Mosheh, takes Çipporah, the Ishshah of Mosheh, and her two sons. Of those the character-name of the one was “Ger-shom” (a sojourner there), for he said:

“It is a sojourner that I have been in a strange land.”

And the character-name of the other was Eli-Ezer (“Help is my Deity”):

“Because it is my father’s Elohim that has been for my help.

And it hath come to pass that He causeth my deliverance from
Par’oh’s sword.”

So Ithro, Mosheh’s father-in-law, comes and his sons and his Ishshah unto Mosheh, unto the steppe where he is camping, even the mountain of the Elohim. Then says he unto Mosheh:

“It is I, thy father-in-law, Ithro, that have come to thee:
And thy Ishshah and her two sons with her.”

Then Mosheh goes out to meet his father-in-law; and he bows himself down and he kisses him. And they ask each at his fellow touching health, and they come towards the tent. Then Mosheh relates to his father-in-law all that

Iahweh has done to Par'oh and to Miçraim on account of the affairs of Isra-El, with all the encumbrance with which he found them in the way and how Iahweh delivered them. And Ithro is glad on account of all that is pleasing that Iahweh did to Isra-El, in that he caused deliverance of them from Miçraim's hand.

(xviii. 12.) Then Ithro, Mosheh's father-in-law, takes an ascending-offering and slaughter-offerings for Elohim. And Aharon comes and all the elders of Isra-El to eat bread with Mosheh's father-in-law before the Elohim.

§ 48.

Now it came to pass, at a time on the morrow, that Mosheh sits to judge the people; and the people stands by Mosheh from the morning until the evening. Then Mosheh's father-in-law observes all that he is doing by himself alone for the people, and he says :

“What is this thing that thou art doing by thyself for the people ?
Why is it thou who art sitting apart by thyself ;
While all the people is planted by thee from morning until evening ?”

Then says Mosheh to his father-in-law :

“Because the people is to come to me to seek Elohim,
For when they have a matter that comes unto me,
Then I am to judge between a man and his neighbour,
And I am to make known the statutes of the Elohim and His instructions.”

Then Mosheh's father-in-law says to him :

“The thing that thou art doing is not pleasing.
But thou and this people that is with thee is certainly going to get exhausted,
For the thing is too heavy for thee.
Thou art not fitted to do so by thyself apart.
So now, listen to my voice !
I am going to counsel thee, and may Elohim be with thee !

Be thou to this people the fore-front of the Elohim :
And thou shalt bring the affairs to the Elohim !
And thou shalt enlighten them as to the statutes and the instructions ;
And thou shalt make them know the way they are to go in, and the deed they are to do.
And when thou shalt perceive some from among all the people,
Some men of force, fearers of Elohim, men of truth, hating plunder ;
Then thou shalt set these over them,
As princes of thousands, princes of hundreds, princes of fifties, and
princes of tens.
And they shall judge the people at every set time.
And it shall be that any great matter they shall bring to thee,
While every little matter they are to judge.
And there shall be a lightening of things from upon thee, and they
are to carry the load with thee.
If perchance this be the plan thou shalt make, and Elohim direct
thee,
Then thou shalt be able to stand, and likewise all this people."

So Mosheh listens to the voice of his father-in-law ;
and he does all that he said. And Mosheh chooses men
of force, out of all Isra-El : and he gives them as heads
over the people, princes of thousands, princes of hundreds,
princes of fifties, and princes of tens. And they would
judge the people at every set time. If there was an
involved matter they would bring it to Mosheh, but every
little matter it was they that would judge. Then Mosheh
sends his father-in-law away, and he goes to his business, unto
his own land.

§ 49.

(Nu. xi. 16.) And it came to pass that Iahweh says unto
Mosheh :

"Gather to Me seventy men from the elders of Isra-El,
As to whom thou knowest, that it is they who are the people's elders
and its writing officers.
And thou shalt take them unto the Trysting-Tent, and they shall set
themselves there along with thee.
And I will go down, and will talk with thee there ;

And I will set aside some of the spirit that is upon thee and I will set it upon them :

And they shall bear along with thee in this burden of the people.

And thou art not to bear it, thou by thyself alone."

(xi. 24.) So he gathers seventy men of the people's elders, and he causes them to stand in a circle round the tent. Then Iahweh descends in the cloud, and He talks to him. And He sets aside some of the spirit that is upon him, and He gives it over seventy elders individually. And it came to pass that at the resting of the spirit upon them, then they fill themselves with inspiration. But they did not continue. Now it came to pass that there got left two men in the camp, the character-name of the one being Eldadh, and the character-name of the second was Meidhaddh. And it came to pass, the spirit rests upon them. Now, although they were among those that were written, yet they did not go to the tent: but they filled themselves with inspiration in the camp. Then the lad runs and sets this forth to Mosheh and says :

"Eldadh and Meidaddh ! Inspiring themselves in the camp."

Then answers Iehoshu' son of Nun (Fish-son), who was Mosheh's official minister among his chosen ones, and he says :

"O my lord Mosheh, restrain them !"

Then says Mosheh to him :

"Art thou ever rousing jealousy for me ?

But who is he that is going to make all Iahweh's folk inspired ones,
That Iahweh may give His spirit upon them ?"

Then so it came to pass Mosheh—he and the elders of Isra-El—get assembled unto the camp.

(xii. 1.) Now it came to pass that Miriam talks and Aharon too at Mosheh, concerning the matter of the Cushite Ishshah that he took. And they say :

"Is it only in Mosheh that Iahweh has talked ?

Is it not also in us that He has talked ?"

Then Mosheh listens. And since this man Mosheh was an exceedingly submissive (self-suppressing) man, more than all mankind that are upon the face of the soil; then says Iahweh suddenly unto Mosheh, and unto Aharon, and unto Miriam :

“Go out the three of you unto the Trysting-Tent.”

So they go out, the three of them. Then Iahweh descends in the pillar of cloud : and He stands at the door of the tent. And He cries :

“Aharon and Miriam !”

So both of them go out : and He says :

“Hear ye, please, My utterances !

If your inspired one be anywhere,

It is I, Iahweh, Who by vision unto him am going to acquaint Myself with him.

It is in a dream that I am going to talk in him.

Not thus is My slave Mosheh : it is in My whole house that he has gotten trusted.

It is mouth unto mouth that I am going to talk to him.

And it is a vision,—it is not in riddles,—it is Iahweh's own form he is to behold.

And why have ye not been more reverent than to talk at My slave, Mosheh ?”

Then Iahweh's nostril burns at them : and He goes away. And when the cloud moved off from upon the tent, then lo ! there was Miriam, a smitten woman, like the snow. Then Aharon turns to Miriam, and behold ! she was a smitten woman. Then Aharon says to Mosheh :

“Let my lord favour me !

Do not, please, have a fault set upon us,

Even that wherein we were fools, and wherein we failed.

Please, let her not be as one dead

At his issuing from his mother's womb, and half whose flesh hath gotten devoured.”

Then Mosheh cries bitterly to Iahweh, saying :

“O El ! please ! heal her ! please !”

Then Iahweh says to Mosheh :

“ If her father had actually spat in her face :
Would she not get put to shame seven days ?
Let her get imprisoned seven days, outside the camp.
Then after that she is to come into an assembly.”

So it came to pass that Miriam gets imprisoned outside the camp seven days, while the people moved not camp until Miriam's coming into the assembly. And it was after that that the people moved camp from “The Villages,” and camped in the steppe.

§ 50.

(xvii. 8.) Then it came to pass that Amaleq comes, and fights with Isra-El amid Rephidhim (with outspreadings). Then says Mosheh to Iehoshu' :

“ Choose for us some men,
And go out, fight with Amaleq !
To-morrow when I have got myself stationed upon the summit of
the hill
And the Rod of Elohim is in my hand !”

So Iehoshu' does just according as Mosheh said to him, for fighting with Amaleq, while Mosheh, Aharon, and Chur went up the summit of the hill (Gibheah). And so it would be that just according as Mosheh would hold high his hand, that Isra-El would be vigorous ; and just according as he would let his hand rest, then Amaleq would be vigorous. And since Mosheh's hands were heavy, so they take a stone, and they place it under him, and he sits upon it ; but Aharon and Chur had hold of his hands, on this side one and on that side one. So it came to pass that his hands are as a steadied thing until the setting of the sun. And so Iehoshu' laid Amaleq and his people low with the edge of the sword. Then says Iahweh to Mosheh :

“ Write this as a thing to be remembered in the record,
 And set in the ears of Iehoshu‘ :
 That I am verily going to destroy the remembrance of Amaleq from
 under the heavens.”

So Mosheh builds a place of slaughter-offering, and he
 cries its character-name :

“ ’Tis Iahweh, who is my Banner” (Iahweh-Nissi).

And he says :

“ For the power is on account of Iah’s banner.
 Iahweh has war with Amaleq from cycle to cycle.”

§ 51.

(Nu. xi. 1.) Now, it came to pass that the people were
 like those who are always bewailing themselves about evil, in
 the ears of Iahweh. And Iahweh hears, and His nostril
 burns. Then the fire of Iahweh burns among them, and it
 devours at the end of the camp. Then the people cries
 bitterly to Mosheh ; and Mosheh sets himself to plead unto
 Iahweh. Then the fire sinks down. And so one cries the
 character-name of that place :

“ Tabh’erah (Ever-Burning), because Iahweh’s fire burned among them.”

§ 52.

(xvi. 1.) Then it was Dathan and Abhi-Ram, sons of Eli-Abh,
 sons of Re’ubhen : and it came to pass these rise up before
 Mosheh (in rebellion). And Mosheh sends a cry to Dathan
 and to Abhi-Ram, sons of Eli-Abh. But they say :

“ We are not to go up !
 Is it these men thou art going to blind ?
 We are not to go up.”

So Mosheh rises up and goes to Dathan and Abhi-Ram, and
 there follow him the elders of Isra-El. So when Dathan
 and Abhi-Ram went out, standing at the door of their tents,

then it came to pass, the earth opens her mouth and swallows them and their houses. Then the earth covers over them, and they perish; while all Israel, that were surrounding them, fled at their cry, for they said:

“Lest the earth swallow us!”

§ 53.

(xx. 1.) Then it came to pass that the people settles in Qadesh (a Sanctuary). And Miriam dies there, and gets buried there.

[Then Mosheh sends scouts saying:

“See and tell us] (xiii. 20.)

And what fat land there is?

Whether, perchance, it has run out?

Whether there be in it any wood, or perchance none?

And ye shall strengthen yourselves, and take some of the fruit of the land.

For these days are the days of the first ripe grapes.”

(xiii. 23.) So they come as far as the gorge of Eshkhol (Grape-bunches). And they cut off thence a pruning, and a single grape-bunch of grapes, and that they lift up on their hand-barrow borne of two, likewise some of the rimmons (pomegranates) and some of the figs. It is at that place that folks have cried:

“Gorge of Grape-bunches,”

on account of that grape bunch which the sons of Isra-El cut off thence.

(xiii. 26*b*.) [Then they return] towards Qadesh; and they bring back word with them, and they cause them to behold the fruit of the land.

(xiii. 29.) [And they say]:

“It is Amaleq that inhabits the Neghebh-land (South Palestine);

And it is the Chitti, and the Iebhusi, and the Emori that dwell in the mountain region;

And it is the Kena'ani that dwells by the sea and by the side of the Iarden (Descender).

And all the people that we saw in the midst of it are men of large measure.

And it was there we saw the Nephilim, Anaq's sons who are some of the Nephilim.

And so it came to pass that we are in our own eyes like grass-hoppers :
And so were we in their eyes."

(xiv. 1.) So it came to pass, the people weep for that night [and they say]:

"And why is it that even Iahweh is bringing us to this land ?
Is it for falling before the sword ?"

[Then came the word of Iahweh unto Mosheh saying]:

"Since the Amaleqi and the Kena'ani are dwelling in the valley,
To-morrow turn ye, and move camp with you to the steppe, by the way of the Reedy Sea." (xiv. 25.)

(xiv. 39.) Then Mosheh tells these words unto all the sons of Isra-El. But the people bewail themselves exceedingly. So they put their shoulder to it in the morning, and they go up to the summit of the mountain region, saying:

"Behold us ! And we will go up to the place,
Touching which Iahweh said that we had failed."

Then says Mosheh :

"Why is this, that ye are crossing the mouth of Iahweh ?
And it is this sort of thing that is not going to prosper.
Do not ye go up. For there is no Iahweh in your midst.
And then ye shall not get smitten before your enemies.
For it is the Amaleqi and the Kena'ani that are there in front of you :
And ye shall fall before the sword.
For is it on this account that ye have turned back from following Iahweh ?
And Iahweh is not going to be with you."

But it came to pass, they are impudent enough to go up to the summit of the mountain region. But as for Iahweh's casket and Mosheh, they moved not from the midst of the camp. Then down go the Amaleqi and Kena'ani, who

dwelt in that mountain region, and they smite them, and they hammer them to pieces even unto (the Chormah) annihilation.

§ 54.

(xx. 14.) Then it came to pass that Mosheh sends messengers from Qadesh (Sanctuary) to the King of Edhom (saying):

“Thus hath said thy brother Isra-El:

‘Thou art the one that knoweth all the disheartenment that hath met us.

How it came to pass that our ancestors go down to Miçraim,

And they dwell many days in Miçraim:

And the Miçri caused us and our ancestors mischief.

And then we cry bitterly to Iahweh, and He hears our voice,

And He sends a messenger, and He causes us to go out of Miçraim,

And see, here we are in a Sanctuary, a city that is the extremity of thy border.

Let us cross, please, through thy land.

We are not going to cross through field and vineyard ground;

And we are not going to drink well-water.

It is just the king’s road we will travel:

We are not going to turn off right or left, until we cross thy boundary.’”

Then Edhom says to him:

“Thou art not to cross through me,

Lest it be with sword I go out to meet thee.”

Then the sons of Isra-El say to him:

“It is just on the highway we are to go up.

And if, perchance, there be any of thy water that I and my cattle-possessions may drink,

Then I am going to give their price.

Only, without a word, on the sole of my foot let me cross over!”

But he says:

“Thou art not to cross over.”

So Edhom goes out to meet him, with a heavy force of folk and with a firm hand, and so Edhom utterly refuses again

and again the gift to Isra-El of any passage through his border. [So Isra-El goes] toward the mountain region that is by way of the Reedy Sea, so as to go round the land of Edhom.

§ 55.

(xxi. 4.) Then the people's soul gives out in the way: and the people talk at Elohim and at Mosheh:

“Why have ye caused us to go up from Miçraim to die in the steppe?
For there is no bread, and there is no water,
And our very life it ends, with the utterly chaffy bread.”

So then Iahweh sends heavily among the folk the burning serpents. And they bite and bite the people, till much people dies of Isra-El. Then the people comes to Mosheh and they say:

“We have been at fault, that we have talked at Iahweh and at thee.
Plead unto Iahweh. And let Him remove the Serpent-brood from
upon us.”

So Mosheh pleads concerning the people. Then says Iahweh unto Mosheh:

“Make for thee a burning thing,
And set it upon a banner:
And it shall come to pass that every bitten one that shall see it, shall
live.”

So Mosheh makes a brass serpent. And he sets it upon the banner. And so it would be, if perchance the serpent-brood bit anyone and he should gaze towards the brass serpent, then he should live.

§ 56.

(Deut. x. 6.) And now it came to pass that they journeyed in the steppe between Paran and Tophet. And they came to Labhan, and villages and the gold-land. It is twelve days from Choreb, by way of the mountain range of Se'ir, up to the sanctuary of Barne'.

And when the sons of Isra-El marched away from the wells of the sons of Ia'aqan towards Moserah (Place of Correction), there Aharon died, and so he gets buried there ; and so El'azar, his son, acts as priest in his stead. From there they march away toward the Gudhgodhah (Trooping-place). And from the Gudhgodhah towards Iatebhath (Pleasing-place), a land of water-gorges. It is in the steppe that is before the face of Mo'abh, the place of the rising of the sun. From there they marched away, and they camp by the gorge of the Zard. From there they marched away, and they camp at a place across the Arnon that is in the steppe, which issues from the border of the Emori. For Arnon is the border of Mo'abh, between Mo'abh and the Emori. It is on this account that it shall be said in the record of the wars of Iahweh :

“ Both Wahebh (or: Zahebh, *i.e.* Gold-House) in Suphah,
And the Gorges, O, Arnon !
And the spur of the Gorges
That shot out for the settling of a city,
And a support for Mo'abh's border.” (Nu. xxi. 11*b*.)

(xxi. 21.) Then Isra-El sends messengers to Sichon, king of the Emori, to say :

“ Let me cross through thy land.
We are not going to turn aside in field or in vineyard ground ;
We are not going to drink well-water.
It is in the king's way we are to go,
Until we may cross the border.”

But Sichon did not give Isra-El a crossing through his border. And then Sichon assembles all his people, and he goes out to meet Isra-El, to the steppe. And he comes towards Iahaç, and wars at Isra-El. Then Isra-El beats him with the edge of the sword ; and he takes possession of his land from Arnon up to Iabboq. It is on this account that those who utter wise sayings will say : ¹

¹ The same poem is quoted in Jer. xlviii., and Isa. xv.

“Come to Cheshbon !

Let Sichon's city get built and established well.

Because there is a fire that has issued from Cheshbon,

A flame from Sichon's (Cross-Roads) town ;

It hath devoured Mo'abh's city :

O ye masters of the high places of Arnon !

Ho ! thou Mo'abh, thou hast perished, O Kemosh-folk !

He hath given his sons for fugitives, and his daughters to the exile,

For the Emori king Sichon.

Then it came to pass, we aim at them :

Cheshbon has perished, as far as Dibhon.

And it came to pass, we desolate as far as Nophach,

That is, as far as Meydhebbha (the waters of Debha).

So it came to pass that Isra-El dwells in the Emori's land.”

(xxii. 2.) Then Balaq, the Sparrow's-son (king of Mo'abh), observes all that Isra-El has done to the Emori : and Mo'abh frets because of the appearance of the people, for it is many.

(xxii. 5.) Then Balaq sends messengers to Bil'am, son of Be'or (Burning), all the way to Pethor (Dream-Reading-place), that is by the great stream (Euphrates), to cry to him, saying :

“Behold, there is a people that has issued from Mi'raim.

Behold, it has utterly covered the eye of the land !

And it is sitting in a place just over against me.

But now ! Go, please ! Curse for me this people ! for it is well-knit far beyond me.

O, that I might be enabled to smite at it, and drive it away from the land.

For I know that what thou mayest bless is utterly blessed.

And what thou mayest curse is to get cursed.”

(xxii. 8.) So they come to Bil'am and they tell him the words of Balaq. Then he says to them :

“Lodge here to-night ;

And I will return you word according as Iahweh may tell me.”

So the princes of Mo'abh abide with Bil'am. Then Elohim comes to Bil'am ; and He says :

“Who are these men with thee ?”

And Bil'am says to the Elohim :

"It is Balaq, Sparrow's-son, king of Mo'abh, who has sent to me to say :
'Behold the people that is issuing from Miçraim !
And it covers the eye of the earth.
Now ! go to ! revile thou it for me !
O that I may be enabled to fight at it and that I may drive it out
utterly.'"

Then Elohim says to Bil'am :

"Thou art not to go with them.
Thou art not to curse the people : for it is blessed !"

Then Bil'am rises in the morning, and says to Balaq's
princes :

"Go to your land.
For Iahweh has utterly refused to give me to go with you."

Then the princes of Mo'abh rise and come to Balaq : and
they say :

"Bil'am has utterly refused to go with us."

Then Balaq adds again an effort, sending princes more
numerous and more honoured than those. And they come
to Bil'am, and say to him :

"Thus hath said Balaq, Sparrow's-son :
'Do not, please, get held back from going to me.'"

(xxii. 19.) So Bil'am says :

"Now then abide, please, in this place, ye also, to-night.
And let me know what Iahweh may continue to talk with me."

Then Elohim comes to Bil'am by night, and says to him :

"If perchance it be to cry to thee, that the men have come ;
Rise, go with them.
Yet surely it is the thing that I am going to tell thee,
It is that that thou art to do."

Then Bil'am rises in the morning ; and he girds his she-ass
and goes with the princes of Mo'abh.

(xxii. 36.) Then Balaq hears that Bil'am has come ; and
he goes out to meet him to a city of Mo'abh that was on the

Arnon border, which is the very end of the border. Then Balaq says to Bil'am :

“Did I not really send to thee to cry to thee?
Why didst thou not come to me?
Is it to be believed that I am not going to be able to honour thee?”

Then says Bil'am to Balaq :

“Behold I have come to thee.
Even now have I truly power to utter the least thing?
It is the word that Elohim is going to set in my mouth,
Yea it is that that I am going to utter.”

(xxii. 40.) So Balaq sacrifices herd and flock. Then he sends many portions to Bil'am and to the princes that are with him. And it came to pass in the morning, that Balaq takes Bil'am, and makes him ascend to the Bamoth of Ba'al (Master's Heights). So he observes thence the farthest end of the people. Then says Bil'am to Balaq :

“Build for me in this place sevenfold places of sacrifice :
And arrange for me in this place sevenfold bullocks, and sevenfold
rams.” (xxiii. 1.)

(xxiii. 2.) Then Balaq does according as Bil'am told him, and he causes a bullock and a ram to go up on the altar. Then he says to him :

“The seven places of sacrifice have I arranged,
And caused a bullock and a ram to go up on the altar.” (xxiii. 4b.)

(xxiii. 3.) Then says Bil'am to Balaq :

“Station thyself by thy offerings, and let me go.
O that Iahweh may be favourable, so as to meet me !
And any thing of any sort that He may cause me to see, then I am
to set it forth to thee.”

So he goes to a high bare place. So then Elohim is favourable towards Bil'am, and Iahweh sets a word in the mouth of Bil'am : and He says :

“Return to Balaq : and it is thus thou art to speak.”

So he returns to him, and behold he had gotten himself stationed by his offerings, he and all the princes of Mo'abh. So he lifts up his wise saying, and he says :

"It is from Aram that Balaq would lead me.
The king of Mo'abh from the eastern mountains.
'Go to ! Curse, oh curse for me Ia'aqobh,
Yea, go to ! Be enraged, oh be enraged at Isra-El.'
What is it that I am to revile ?
The Deity (El) hath not reviled it.
And what is that I am to rage at ?
Iahweh hath not raged.
But it is from a rocky pinnacle I am to see him ;
And it is from hills I am to spy for him.
Behold it is a people that is to tent apart :
And it is not among the nations that it is going to count itself.
Who hath weighed Ia'aqobh's dust ?
Aye, or who has recorded the fourth part of Isra-El ?
Let my soul die the death of straightforward men.
And may my future be like him."

Then says Balaq unto Bil'am :

"What hast thou done for me ?
It was to revile my enemies that I took thee !
And see, thou hast blessed indeed !"

Then he answers, and says :

"Is it not whatever Iahweh may put in my mouth ?
Is not that what I must be careful to tell ?"

Then Balaq says to him :

"Go, please, with me unto another place, whence thou art to see it.
Then revile it for me thence."

So he takes him to the field of Watchers, even to the pinnacle of the Pisgah. And he builds sevenfold places of sacrifice, and he causes a bullock and a ram to go up on the place of sacrifice. Then he says to Balaq :

"Station thyself here by thy ascending sacrifice,
While I will get met (of Iahweh) thus."

So Elohim meets Bil'am, and He sets a word in his mouth.
And He says :

“Return to Balaq, and thus art thou to speak.”

So he comes to him, and there he is stationed by his ascending sacrifice, and the princes of Mo'abh with him. So Balaq says to him :

“What hath Iahweh spoken?”

Then he takes up his wise saying, and he says :

“Rise, O Balaq, and hear,
Give ear, even to me, O Sparrow's-son !
Not a common man is Deity, that so He should lie !
Or a Son of Man, that He should repent Him !
Is it He that hath said ; and is He not to do ?
That hath spoken, and is He not to cause it to arise ?
Behold ! it is ‘Bless’ that I have received,
And He hath blessed, and I am not to reverse it.
He has not looked on worthlessness in Ia'aqobh,
And He hath not seen perverseness in Isra-El.
It is Iahweh, his Elohim, that is with him,
And it is the royal shout that is in him.
Behold it is a people like a lioness that is to rise : (xxiii. 24.)
Aye, like a lion, he is going to lift himself up.
He will not couch until he devour prey,
And it is the blood of slain ones he is going to drink !”

Then says Balaq to Bil'am :

“Both reviling thou art not going to revile,
And blessing thou art not going to bless.”

Then answers Bil'am, and says to Balaq :

“Did I not tell thee, saying :
It is all that Iahweh may tell me,
Yea, that is what I am going to do.”

§ 57.

(xxv. 1.) So it came to pass that Isra-El abides in Shittim. And Isra-El gets himself yoked to Ba'al-Peor

(Master of sexual intercourse). Then Iahweh's nostril flames at Isra-El: and Mosheh says to the judges of Isra-El:

"Slay ye each man his men,
Those that have gotten themselves yoked to the Master of Pe'or."

§ 58.

(xxxii. 1.) (Now the people) was exceeding well-knit: and they see the land of Ia'zer and the land of Gil'adh, and behold the place was a place for cattle-possession. So the sons of Gad and the sons of Re'ubhen come, and they say to Mosheh ("we ask for this land"). And they draw near to him, and they say:

"It is flock-folds we are going to build here for our cattle-possession,
And cities for our little ones,
While we ourselves are going to get led out,
Hastening in front of the sons of Isra-El;
Until perchance we have caused them to come to their place.
But let our little ones abide in the cities that are defended from the
inhabitants of the land."

(xxxii. 24.) Then says Mosheh:

"Build ye cities for your little ones and folds for your flock.
And it is that which proceedeth now from your mouth that ye are
to do."

(xxxii. 34.) So the sons of Gad build Dibhon and Ataroth (Enclosures) and Aro'er, and Atroth of Shophan (Coney-enclosures), and Ia'zer and Ioghbehah (Height), and Beth-Nimrah (Panther-house), and Beth-Haran (Mountain-house), cities with defences: while the sons of Re'ubhen built Cheshbon and El'aleh, and the two Cross Roads (Qiriathaim), and Nebho, and Ba'al-Me'on, and Sibmah. And they cry character-names for the cities they built.

§ 59.

[Then Mosheh says in the Mo'abh field-land:

"Ye remember Iahweh gave you His utterances from the peak of Chorebh.

But ye were afraid, and ye asked that I be the mediator of any further directions.

And Iahweh consented to your request.

Now He directs me to tell you

These judicial decisions and statutes

That your Divine Iahweh gives unto you by my mouth :

As ye desired in Chorebh that He would.

Thus hath Iahweh said unto me :]

'These are the Judicial Decisions that thou art to set before them.'

(Deut. iv. 44.)

§ 60.

3. *The Original Deuteronomy* (Exod. xxi.-xxiii.)¹

[Our present Deut. cc. vi. ff. (with critical emendations), has been set in the place where originally Exod. xxi.-xxiii. (parts) stood. This passage (now in Exodus) was displaced from its original position, and might easily have been lost. But some one inserted it in its present position, so that, fortunately, we can thus restore the original form of the Elohist's book. This is substantially Bacon's theory in his *Triple Tradition of the Exodus*.]

§ 61.

(Deut. xxvii. 1.) And it came to pass that Moses and the elders of Isra-El go on to direct the people, saying (in the plains of Mo'abh) :

"Guard all the direction in which I am your Director to-day,
Remember what Amaleq did to thee in the way. (xxv. 17.)

That with which he met thee in the way.

And how it came to pass he fell on thy rear,

Yea, on all who had gotten wearied behind thee.

And thou, too, wast weary and worn out,

¹ The original Book of the Covenant, which is indeed the original Elohistie Deuteronomy, belongs here, but is omitted for lack of space. It will be given with our study of the Deuteronomic Charter in a future volume.

And it shall come to pass when thy Divine Iahweh gives thee rest
from all thy enemies round about,
Thou art to destroy the remembrance of Amaleq from under the
heavens :
Thou art not to forget."

(xxvii. 4.) (Then says Mosheh) :

"Now it shall be at thy crossing the Iarden,
Thou art to set the stones in the mountain Eybhal,
And thou shalt plaster them with the lime.
And thou shalt build there a place for slaughtering to Iahweh.
A place of sacrifice made of stones :
Thou art not to wave iron over them.
It is of whole stones thou art to build Iahweh's altar,
And thou shalt offer up on it ascending-offerings for Iahweh,
And thou shalt slaughter complete offerings, and shalt eat there.
And thou shalt rejoice before thy divine Iahweh.
Then thou shalt write upon the stones all the things of this Teaching,
carving it well."

(xxvii. 11.) Then it came to pass that Mosheh directs the
people in that day, saying :

"It is these that are to stand to bless the people upon the mountain
range of Gerizim ("The Sierra," ?) at your crossing of the
Iarden.
Shim'on, and Lewi, and Iehudhah, and Issakhar, and Ioseph, and
Bin-iamin.
And it is those that are to stand to make the repetition of the curse
on the mountain range of Ebhal.
Re'ubben, Gad and Asher and Zebhulun, Dan and Naphtali."

§ 62.

(xxxi. 14.) Then it came to pass that Iahweh says to
Mosheh :

"Behold ! Thy days for dying have neared.
Call Iehoshu'. And he shall station himself in the Tent of
Trysting.
And I am going to direct him."

Then Mosheh goes, and Iehoshu' ; and they station them-

selves in the Tent of Trysting. Then was Iahweh seen in the tent in the cloud-pillar. And it came to pass the cloud-pillar stands by the opening of the tent. Then he directs Iehoshu' (Fish-son) and says :

“Hold fast : and be firm.

For it is thou that art to bring the sons of Isra-El to the land touching which I have gotten pledged to them.

And it is I who am to be with thee.”

§ 63.

(xxxiv. 5.) Then it came to pass that Mosheh, the slave of Iahweh, dies there in Mo'abh-land, upon the mouth of Iahweh. (xxxiv. 10.) And there hath not risen any more in Isra-El an inspired one like Mosheh : whom Iahweh knew face to face.

4. *The Settlement in Kena'an-land.*

§ 64.

(Jos. i. 1.) And so it came to pass after the death of Mosheh the Iahweh-slave, that then Iahweh says to Iehoshu' (Fish-son), Mosheh's official minister, saying :

“Since Mosheh My slave has died.

So now arise, cross this Iarden, thou and all this people,

Unto the land whereof I am giver unto them, the sons of Isra-El.”

(i. 10.) Then Iehoshu' directs the writing-officers of the people, saying :

“Cross ye in the midst of the camp, and direct ye the people, saying,
Set in order for you forage :

For in three days more even ye are to be crossing this Iarden.”

(ii. 1.) So Iehoshu' (Fish-son) sends from Shittim a couple of men tramping about skilfully, saying :

“Go, see the land, and Iericho.”

§ 65.

So they go, and they come to the house of a harlot Ishshah,

and her name was Rachab: and they couch there. Then some one says to the king of Iericho, saying:

“Behold some men! who have come hither to-night from the sons of Isra-El to spy the land.”

Then the king sends to Rachab, saying:

“Cause the men who are coming in to thee to depart,
For it is to spy all the land that they have come.”

Then the Ishshah takes the two men and hides them. And she says:

“Lo! the men came to me,
And I knew not whence. Those fellows!
And it came to pass when the gate was to close, in the darkness,
Then the men went out: I know not whither the men went.
Pursue ye quickly after them!
For ye are to catch up to them on the Iarden-road, by the fording places.”

(ii. 15.) So when they had shut the gate after the pursuers went out after them, then she lets them down by the rope close to the window, for her house was in the wall of the fortification, and it was in the fortification that she was dwelling. And she says to them:

“Towards the mountain region go ye!
Lest the pursuers get at you!
And get you hid there three days, until the return of the pursuers.
Then after that ye may go on your road.”

(ii. 22.) So they go, and they come towards the mountain region; and they sit there three days until the pursuers had returned. And it came to pass that the pursuers keep seeking in all the road, but they found not. So the two men return, and go down from the mountain region, and they cross, and come to Iehoshu' (Fish-son). And they relate to him all the things happening to them.

§ 66.

(iii. 2.) Now it came to pass after the end of a three days that the writing-officers pass through amid the camp. And they direct the people, saying :

“Just as ye see the casket of the agreement of your divine Iahweh, and the priests bearing it,
So ye are to start from your place, and ye are to go after it.”

(iv. 16.) Then Iahweh says to Iehoshu‘, saying :

“Take to you from the people twelve men, a man from each tribe,
And direct ye them, saying :
Lift you from here, from the midst of the Iarden,
From the place of the firm settling of the priests’ feet, twelve stones ;
And cause them to cross with you,
And cause them to rest in your lodging-place, wherein ye may lodge to-night.
And as for thyself, thou art to direct the priests, the bearers of the casket of the agreement, saying :
Just as ye come to the end of the waters of the Iarden,
It is in the Iarden that ye are to stand.
And now, take ye for you the twelve men from the tribes of Isra-El a man for each tribe ;
And it shall come to pass that just as the soles of the feet of the priests carrying Iahweh’s casket rest in the waters of Iarden,
Although those waters are coming down from above,
Yet so they shall stand as one heap.”

And so it came to pass that at the starting of the people from their tents to cross the Iarden, and when the priests bearing the casket were before the people, and just as the bearers of the ark came up to the Iarden, and the feet of the priests bearing the ark got dipped in the end of the waters, and although there was the Iarden full up over all its borders as at the days of reaping time, that the waters which are descending from above stand still. They arose in one heap reaching very far away, in Adham (Edhom or Aram?), the city which is beside Q’arethan ; while those going down in

the direction of the sea of the Arabbah, the Salt-sea, were quite finished and got cut off. As for the people, they crossed over opposite Iericho. So the priests bearing the chest stand in the dry ground in the midst of the Iarden firmly, while all Isra-El are crossing on dry ground, until all the multitude had finished crossing the Iarden. (iv. 1a.) And so it came to pass that just as all the multitude finished crossing the Iarden, then Iehoshu' cries to the twelve men that he had fixed from among the sons of Isra-El, a man from each tribe; and Iehoshu' says to them:

“Cross ye in front of the casket of your divine Iahweh, unto the midst of the Iarden.

And raise you each man one stone upon his shoulder,

Up to the number of the tribes of the sons of Isra-El.

To the end that this may be a sign in your midst,

And these stones shall be for a remembrancer to the sons of Isra-El to unknown days.”

And it came to pass that so the sons of Isra-El do according to what Iehoshu' directed, and they take up twelve stones from the midst of Iarden, and they have them cross with them to the lodging-place, and they set them down there. (iv. 15.) Then Iahweh says to Iehoshu', saying:

“Direct the priests bearing the casket of the covenant.

And let them go up from the Iarden.”

So Iehoshu' directs the priests, saying:

“Go up from the Iarden.”

And it came to pass at the going up of the priests bearing the casket of Iahweh's agreement from the midst of Iarden, the soles of the feet of the priests are moved out into dry ground. And then the waters of the Iarden return to their place, and they go as yesterday and aforetime over all its banks. And as for those twelve stones that they took from the Iarden, Iehoshu' sets them up in the Gilgal (Stone-Rolling).

§ 67.¹(1.) The E₁ story.

(vi. 1.) And since Iericho was closing up, and was thoroughly closed up from the advance of the sons of Isra-El, not one issuing forth and not one coming in (then it came to pass Iahweh says to the officers):

“It shall come to pass that at the long blast of the Solemn-Horn,
When ye hear the voice of the trumpet,
Then all the people are to make a great crashing noise,
And the fortification of the city shall fall down to its foundation,
And the people shall go up, each man straight before him.”
(vi. 5.)

(vi. 7.) So then it came to pass that they say to the people:

“Cross over : and circle round the city.”

(vi. 20.) And it came to pass when the people heard the voice of the trumpet, that the people make a great crashing noise ; and then the fortification falls down to its foundation. Then the people goes up towards the city, each man straight before him ; and they capture the city.

(2.) The younger story of this school (E₂).

(vi. 4.) And it came to pass that Iahweh directs Iehoshu', saying :

“Now it is seven priests that are to lift up seven trumpets, the solemn ones, before the casket.
And it is on the seventh day that ye₂ are to circle round the city seven times.
And it is the priests that are to strike with the trumpets.”

(vi. 6.) So Iehoshu', the Fish-Son, cries to the priests, and says to them :

¹ Two records of the same school are here, an elder and a younger. We give both, the elder (E₁) first.

“Lift ye up the casket of the covenant,
And there are seven priests that are to lift up seven solemn trumpets
before Iahweh’s casket :
And it is the light-armed force that is to cross before the casket of
Iahweh.
And the seven priests are to cross lifting the seven solemn trumpets
before Iahweh ;
While the casket of Iahweh’s covenant goes after them,
And the light-armed force goes before the priests,
And the rear-guard goes after the casket.” (vi. 8.)

(vi. 12.) Then Iehoshu’ sets to work in the morning.
And the priests lift up the casket of Iahweh. And there are
the seven priests going along, lifting up seven trumpets of
the solemn sort before the casket of Iahweh. And there is
the light-armed force going before them, and the rear-guard
going after the casket of Iahweh. And it came to pass that
it was at the seventh time that the priests blew in their
trumpets, and they make a crash in the trumpets.

(vi. 24.) Now when they burned the city in the fire, and
all that was in it, then Rachabh the harlot, and the house of
her father, and all she had, did Iehoshu’ let live. So she
dwells in the midst of Isra-El unto this day ; because she
caused the concealment of the messengers whom Iehoshu’
sent to walk about Iericho.

§ 68.

(vii. 2.) And it came to pass Iehoshu’ sends men from
Iericho towards the “Stoneheap” (the Ai), that [along with
Beth-Awen, House of Vanity] is easterly from Beth-El : and
he says to them, saying :

“Go up, and walk about the land.”

So the men go up, and walk about the Stoneheap. Then
they return to Iehoshu’, and they say to him :

“Do not keep all the people wearily labouring thither :
For they are a little thing.”

So there go up thither of the people about three thousand men. Then it came to pass they yield before the Stone-heap men. And they beat them at the Place of Descent. Then the mind of the people melts, and they become water.

§ 69.

(vii. 6.) So Iehoshu' tears his robes, and he falls on his face toward the ground, before the Iahweh casket, until the evening. And Iehoshu' says:

"Ah! Lordly Iahweh!

To what end hast Thou caused this people to cross the Iarden at all?

To put us in the hands of the Emori, to cause our destruction.

Aye, would that we had had our choice!

And then we should dwell in the land beyond the Iarden."

(vii. 10.) Then Iahweh says to Iehoshu':

"Up with thee!

To what end is this, that even thou art falling on thy face?

Isra-El has fallen short! And moreover they have transgressed My agreement that I directed them!

And moreover they have taken some of what is banned!

And moreover they have kept lying, deceiving; and moreover they have put it among their things!

And the sons of Isra-El were not enabled to rise up before their enemies:

But they have become banned!

I am not to continue to be with you:

If perchance ye are not going to cause the destruction of the banned thing from your midst.

Up! make this people devoted! And thou shalt say to them:

Devote yourselves for to-morrow!

For thus hath Iahweh said, there is a banned thing in thy midst,

O Isra-El.

Thou art not to be enabled to rise up before thine enemies,

Until thou cause the banned thing to remove from thy midst.

So ye are to get brought near in the morning to your tribe-standards.

And so it shall be that the tribe-standard that Iahweh shall seize,

That one is to draw near by clan standards,

And that clan standard that Iahweh shall seize is to draw near by its houses :

And that house that Iahweh shall seize is to draw near by its strong men,

And so it shall be that he who gets seized in the ban is to get burned in the fire !

For he has transgressed Iahweh's agreement !”

So Iehoshu' sets to it in the morning, and he causes Isra-El to draw near to its tribe-standards : then it came to pass that the standard of Iehudhah gets seized. Then he causes the clans of Iehudhah to draw near ; and the clan of the Zarchi gets seized. Then he causes the clan, namely, the Zarchi, to draw near by its strong men, and there gets seized Akhan, son of a vine-yard man, son of Zabhdî, son of Zarch. Then says Iehoshu' to Akhan :

“ My son, show now regard for Iahweh,
And give praise with the hands to Him :
And set forth to me what thou hast done.
Do not keep concealing from me.”

Then Akhan answers Iehoshu' and says :

“ Truly it is I that have fallen short towards Iahweh.
And it is like this, and like this, that I have done.
And it was when I see in the spoil a fine cloak of Shin'ar, one that is pleasing,
And a couple of hundred sheqels in silver,
Then it came to pass, I enjoy them, and I take them.
And behold them concealed in the earth in my tent !
The cloak . . . and the silver beneath it.”

So Iehoshu' sends messengers : and they run to the tent. And behold it was hidden in his tent, and the silver beneath it. So they take them from the midst of the tent, and bring them to Iehoshu', and to all the sons of Isra-El : and then they pour them out before Iahweh. Then Iehoshu' takes Akan, son of Zarch, and all the sons of Isra-El with him ; and they go up the valley of Trouble (Akhôr). Then says Iehoshu' :

“What trouble hast thou caused us !
May Iahweh cause thee trouble on this day !”

Then they burn him in the fire. And they raise over him a great rolled heap of stones, unto this day. It is on this account that people call the name of that place :

“Valley of Trouble”
unto this day.

§ 70.

(viii. 10.) Then it came to pass that Iehoshu' sets to in the morning and inspects the people. And he goes up, he and the elders of Isra-El, before the people to the Stoneheap. And when all the people that were with him went up, then they approach and come over against the city, and they camp on the north of the Stoneheap, and the valley was between him and the Stoneheap. Then he takes about five thousand men, and he sets them as a hidden force between Beth-El and the Stoneheap, seawards from the Stoneheap.

(viii. 14.) Now it came to pass that the men of the city set to, and they go out to call Isra-El to battle. Then Iehoshu' and all Isra-El get beaten before them : and they flee by the way of the steppe. So then all the people that were in the city get summoned anxiously to pursue after them ; and they forsake the city which lay open, and they pursue after Isra-El. Then Iahweh says to Iehoshu' :

“Reach out with the javelin that is in thy hand, towards the Stoneheap !”

So Iehoshu' reaches out with the javelin that was in his hand towards the city. And then they (the ambush) run at his reaching out his hand, and they come to the city and they capture it. And when the people that were fleeing to the steppe get turned towards the pursuing force, then Iehoshu' and all Isra-El saw that the ambush had captured the city,

(viii. 24.) And it came to pass when Isra-El utterly finished slaying all the inhabitants of the Stoneheap in the steppe, who were pursuing there; that then all Isra-El return to the Stoneheap, and smite it with the edge of the sword. And so it was, that all those falling that day, from men to women, were twelve thousand, to wit, all the men of the Stoneheap.

And since Iehoshu' did not withdraw his hand which he had reached out with the javelin, until he had banned all the inhabitants of the Stoneheap; so it came to pass, that Iehoshu' burns the Stoneheap, and sets it for a lasting desolate heap unto this day. (viii. 28.)

§ 71.

(ix. 3.) Now when the inhabitants of Gil'hon (Hilly) heard what Iehoshu' did to Iericho and to the Stoneheap, (ix. 6.) then they go to Iehoshu' to the camp, the Gilgal, and they say to Iehoshu' (ix. 8.):

“We are thy slaves.”

Then says Iehoshu' to them:

“Who are ye: and whence is it ye would come?”

So they say to him:

“It is from a land that is exceedingly far away that thy slaves have come.

And it came to pass that our elders and all the inhabitants of our land say to us:

‘Take ye in your hand some forage for the way and go to cry to them. And ye shall say to them, We are your slaves.’” (ix. 11.)

(ix. 15.) So Iehoshu' makes peace for them.

(ix. 22.) Now it came to pass (when their deceit was discovered) that Iehoshu' cries to them, and he talks to them, saying:

“Why have ye utterly deceived us, saying:

‘We are exceedingly distant people from you!’

While ye are dwellers in our very midst!

So now ye are cursed !

And there shall not be removed from you the rank of the slave to the house of my Elohim."

(ix. 26.) So he does thus to them, and he causes their deliverance from the hand of the sons of Isra-El, and they did not kill them. So Iehoshu' gives them in that day to the altar of Iahweh unto this day.

§ 72.

(x. 1.) Now it was when the Firmly-lordly one (Adhoni-Çedheq), king of Ierushalem, heard how Iehoshu' had captured the Stoneheap, and how he had made a ban of it ; and how the inhabitants of Gibh'on had made peace with Isra-El, and that they were in the midst of those : (x. 3.) then Adhoni-Çedheq, king of Ierushalem, sends to Hotham the king of Chebhron, and to Pir'am the king of Iarmuth, and to Iaphi the king of Lakhish, and to Debhir the king of Eghlon, to say :

"Ascend to me ! And help me !

And let us smite Gibh'on.

For it has made peace with Iehoshu' and with the sons of Isra-El."

So they get assembled and they ascend, five kings of the Emori, the king of Ierushalem, the king of Chebhron, the king of Iarmuth, the king of Lakhish, the king of Eglon, they and all their camps. And so they camp by Gibh'on and battle at it.

Then the men of Gibh'on send to Iehoshu' to the camp, Gilgal-wards, to say :

"Let not thy hand be slack from thy slaves !

Ascend to us, hasting ;

And cause salvation for us, and help us !

For there have got congregated unto us all the Emori kings, the inhabitants of the mountain region."

(x. 9.) So Iehoshu' goes up from the Gilgal, he and all the people of war with him and all the strong warriors. And Iehoshu' comes to them suddenly: it was all the night that he went up from the Gilgal. Then Iahweh terrifies them before Isra-El. And he smites them with a great smiting in Gihh'on, and he pursues them by the way of the ascent of Beth-Choron. And it came to pass while they were fleeing from before Isra-El, when they were in the descent of Beth-Choron, it was Iahweh who caused great stones to be flung upon them from the heavens, as far as Azeqah, and so they died. They were many more who died among the hailstones than those whom the sons of Isra-El slew with the sword.

Then Iehoshu' returns, and all Isra-El with him to the camp, towards the Gilgal; but those five kings flee and get hidden in the cave in Maqqedhah (a pasture place). Then it is made known to Iehoshu', saying:

"The five kings have got found, hidden in the cave in Maqqedhah."

Then Iehoshu' says:

"Roll great stones to the mouth of the cave;

And make some men watch it to guard them.

But as for yourselves, stand not, pursue after your enemies and keep cutting off their rear;

Give them no chance to come to their cities."

So it came to pass when Iehoshu' and all the sons of Isra-El had utterly finished smiting them with an exceedingly great smiting, then all the people return to the camp in health. Not any one pointed his tongue at the sons of Isra-El.

Then Iehoshu' says:

"Open the mouth of the cave,

And cause to come out to me those five kings from the cave."

So they cause to come forth from the cave to him those five kings: the king of Ierushalem, the king of Chebhron, the king of Iarmuth, the king of Lakhish, the king of Eghlon.

And it came to pass at their bringing forth those kings to Iehoshu', Iehoshu' cries to every man of Isra-El, and says to the leaders of the men of war, those who went with him :

“Approach ye : set ye your feet on the necks of these kings.”

So then they approach, and they set their feet on their necks; and then it came to pass that Iehoshu' smites them after that, and he puts them to death. Then he hangs them on five trees; and there they are hanged on the trees, until the evening. And it came to pass against the setting of the sun Iehoshu' directs and has them down from upon the trees, and flings them to the cave that they got hidden in. Then they set great stones upon the mouth of the cave unto this day.

§ 73.

(xi. 1.) And it came when Iabhin, king of Chaçor, hears, then he sends to Iobhabh, king of Madhon and to the king of Shineron (Samaria), and to the king of Akhsaph. So these go out and all their camps with them, a numerous folk, like the sand that is on the shore of the sea for multitude, also horse and chariots exceedingly numerous. And so all those kings get trysted; and they come, and they camp as one, unto the Waters of Merom, to battle with Isra-El. Then Iehoshu' and all the people of war with him come upon them by the Waters of Merom suddenly; and they fall among them. And they beat them and pursue them as far as Çidhon-Rabbah and as far as the Watery Burning-places, and as far as the valley-cleft of Micpeh towards the sun-rising.

§ 74.

(xiii. 1.) Now Iehoshu' being an old man, getting on in days, then it came to pass Iahweh says to him :

“Although thou hast aged, although thou hast moved on in days,
Yet there is the land remaining, actually multiplying exceedingly.”

(So there was a division and a marking out of what was left.)

(xvi. 1.) Then it came to pass that the border for the sons of Ioseph went out from the Iarden of Jericho towards sunrise, ascending into the mountain range to Beth-El. And it would go out from Beth-El toward Luz, and it would cross to the border of the Archhi to At'aroth (Diadems). And it would go down toward the sea to the border of the Iaphleti as far as the border of nether Beth-Choron, and as far as Gezer. And its outgoings would be seaward.

(xvi. 9.) Then were the cities that were separated for the sons of Ephraim in the midst of the share of the sons of Menashsheh, namely, all the cities and their enclosures.

(xvii. 1.) For Makhir, first-born of Menashsheh, father of the Gil'adh—because it was he that was a man of war—it was to him that belonged the Gil'adh and the Bashan. And it came to pass that there is some for the sons of Menashsheh which were left, namely, for the sons of Abhi-Ezer, and for the sons of Cheleq, and for the sons of Asriy-El, and for the sons of SHEKHEM, and for the sons of Chepher, and for the sons of Shemidha: these were the sons of Menashsheh, son of Ioseph. Now Menashsheh had Tappuch-land, while Tappuch itself, touching the border of Menashsheh, belonged to the sons of Ephraim. It was these cities that belonged to Ephraim in the midst of the cities of Menashsheh.

(xviii. 11.) Then the boundary of [the sons of Bin-Iamin] goes out between the sons of Iehudhah and the sons of Ioseph. (xix. 1.) And the second boundary goes out for Shim'on. (xix. 9.) The share of the sons of Shim'on was part of the division of the sons of Iehudhah, for the portion of the sons of Iehudhah was too great for them, so the sons of Shim'on share amid their share. (xix. 18.) The third boundary belonged to sons of Zebhulun. It was for Issachar that the fourth went out. (xix. 24.) And the

fifth went out [for the sons of Asher]. (xix. 32.) And it was for the sons of Naphtali that the sixth went out. (xix. 40.) The seventh went out [for the sons of Dan]. (xix. 49.) So it came to pass that they completely finish the sharing of the land unto its borders; and the sons of Isra-El give a share to Iehoshu' Fish-Son in their midst. It was according to Iahweh's voice that they gave him the city which he asked, namely a wide stretching share (Tinnath-Scrach) in the mountain region of Ephraim. And so he builds the city, and dwells in it.

§ 75.

(xxiv. 1.) Then Iehoshu' assembles all the Tribe-standards of Isra-El towards Shekhem. And he cries to the elders of Isra-El, and to its heads, and to its judges, and to its writing-officers. Then they station themselves before the Elohim. Then says Iehoshu' to all the people:

"Thus hath Iahweh said:

'It was on the other side of the Great River that your ancestors dwelt of unknown time,

And they were slaves of other Elohim.

And it came to pass that I take your father Abh-Raham from the other side of the stream,

And I make him go into all the land Kena'an,

And I multiply his seed, and give him Içchaq.

Then I give to Içchaq Ia'aqobh and Esau.

And I give to Esau the mountain range of Se'ir (ever bristling).

While Ia'aqobh and his sons went down to Miçraim,

Then I send Moshèh (and Aharon), and I smite Miçraim amid wonders which I did in its midst;

And afterwards I make you go out from Miçraim,

And ye come towards the sea, and Miçri men pursue after you, with chariot and with steeds, to the Sea of Reeds.

Then your eyes see what I did in Miçraim,

Then it came to pass ye dwell in the steppe many days,

And I cause you to come to the land of the Emori that dwells on the other side of Iarden:

And they war with you, and ye seize their land, and I cause their destruction from before you.

Then rises up Balaq, Sparrow's-son, king of Mo'ab ;
And he wars at Isra-El, and he sends and cries to Bil'am, son of Be'or,
to curse you utterly,
But I was not willing to listen to Bil'am, so it was really blessing
that he gave you.
So it came to pass I cause your deliverance from his hand.
Then ye cross the Iarden, and ye come to Iericho, and there war at
you the Emori, who are masters of Iericho.
Then I send before you the plague, and it drives them away from
before you,
Even two kings of the Emori (but not by thy sword and not by thy
bow).¹
So now reverence ye Iahweh, and be His slaves in perfection and in
truth ;
And put away any Elohim that your ancestors were slaves to on the
other side the stream, and in Mi'graim,
And be ye Iahweh's slaves.
But if perchance it be hurtful in your eyes to be Iahweh's slaves,
Choose for yourselves to-day whose slaves ye are to be,
If perchance it be any Elohim that your ancestors were slaves to that
were on the other side of the stream,
Or if perchance it be any Elohim of the Emori in whose land ye are
dwelling.
But as for me and my house, we are going to be Iahweh's slaves."

So then the people answer, and they say :

"Too unholy for us would be any forsaking of Iahweh, to be slaves
of other Elohim !
For it is Iahweh who is our Elohim :
It is He who is causing us to come up from the land of Mi'graim from
the house of slavery,
And who has done before our eyes those great signs,
And it hath come to pass that He has guarded us in all the way
wherein we have gone,
And among all the peoples in whose midst we have crossed.
And Iahweh has kept driving out the Emori dwelling in the land
from before us.
So, as for us also, we are going to be Iahweh's slaves ;
For it is He who is our Elohim."

Then says Iehoshu' to the people :

"Ye are not going to be enabled to be slaves of Iahweh,
Because He is the Devoted Elohim :

'Tis He that is El-Qanna (Ever Jealous Deity), He is not to give acceptance to your transgressions and your faults.
For ye are going to forsake Iahweh, and ye are going to be slaves of a foreigner's Elohim,
And He is going to return and to cause mischief to you, and make an utter end of you ;
After that He has caused pleasure for you."

Then the people say to Iehoshu' :

"No ! for it is to Iahweh we are going to be slaves."

Then says Iehoshu' to the people :

"Ye are witnesses among yourselves,
That it is you that have chosen Iahweh for yourselves to be His slaves.
And now put aside the Elohim of the foreigner that are in your midst :
And reach out your mind unto Iahweh."

Then say the people to Iehoshu' :

"It is to our divine Iahweh we are going to be slaves ;
And it is at His voice we are going to listen."

§ 76.

Then it came to pass that Iehoshu' shapes an agreement for the people on that day ; and he sets for them a statute and a judicial decision in Shekhem. And he takes a great stone, and sets it up there under the many-branched tree that was in Iahweh's Place of Devotion. Then says Iehoshu' to all the people :

"Behold ! it is this stone that is to be a witness among us ;
For it is this that has heard all Iahweh's sayings that He has talked with us :
And it shall be for a witness among you, lest ye keep deceiving in the matter of your Elohim."

Then Iehoshu' sends the people away, each man to his own share of land. And it came to pass after these things that

Iehoshu', Fish-Son, Iahweh's Slave, dies, a man of a hundred and ten years. And they bury him in the border of his share of land, in the (widespreading share) Timmath-Serach, which is in the mountain range of Ephraim, on the north of the mountain range of Ga'ash.

§ 77.

(xxiv. 32.) And those bones of Ioseph, which the sons of Isra-El brought up from Miçraim, did they bury in Shekhem in the field portion that Ia'aqobh acquired from the sons of Channor, father of Shekhem, at a hundred qesitah: and so they belong to the sons of Ioseph as a share. And when El'azar, son of Aharon, died, then they bury him in the (Gibh'rath) hill of Pinchas, his son, which was given to him in the mountain range of Ephraim.

§ 78.

(Jud. vi. 7.) Now it came to pass that when the sons of Isra-El cry to Iahweh on account of the doings of Midhian, then Iahweh sends a man who is inspired (a prophet) to the sons of Isra-El, and he says to them:

“Thus hath Iahweh, the Elohim of Isra-El, said:

‘It was I who caused you to go up from Miçraim,

And I cause you to go out from the house of slavery.

And I cause your deliverance from the hand of Miçraim and from the hand of all who are oppressing you.

And so I drive them out from before you, and I give you their land.

So it came to pass that I say earnestly to you: 'tis I Iahweh who am your Elohim,

Do not reverence the Elohim of the Emori, although ye are dwelling in their land.

But ye have not listened at My voice.’”

§ 79.

(vi. 25.) Now it came to pass in that night, that Iahweh says to him (Gidh'on, Hewing):

“Take the ox-beast that belongs to thy father, a beast of seven years,
And destroy utterly the altar of the Ba'al that belongs to thy
father.

While the Asherah that is by it thou shalt hew down,

And thou shalt build an altar to Iahweh, thy Elohim, at the chief
point of this strong place in the Maarakhah.

And take the beast, and offer up an ascending-offering with the wood
of the Asherah that thou art to hew down.”

So Gidh'on takes ten men from his slaves, and he does just as Iahweh talked to him. And it was so that, as he revered his father's house and the men of the city too much to do it by day, so he does it by night.

Then it came to pass that the men of the city set themselves to it in the morning; and lo! the altar of the Ba'al has got torn down, while the Asherah that was beside it is utterly hewn off, and there is the beast, caused to go up on the altar that was built. Then they say, each man to his neighbour:

“Who has done this thing?”

And they search, and they keep seeking; and they say:

“It is Gidh'on, son of Io'ash, that has done this thing.”

Then the men of the city say to Io'ash:

“Cause thy son to come out. And he is to die,
Because he has torn down the altar of the Ba'al,
And because he has hewn down the Asherah that was beside it.”

Then says Io'ash to all who stood beside him:

“Is it you that are going to contend for the Ba'al?
I wonder whether it is you who are going to cause his salvation.
Why, he who is going to contend with him is going to be put to
death by the morning!

If perchance he is Elohim, let him contend for himself,
Because some one has torn down his altar !”

So it came to pass that they cry to him (Gidh'on) on that day :

“Ierubh-Ba'al” (a Ba'al is going to be in a contest),
saying :

“Let the Ba'al contend for himself !
Because some one has torn down his altar !”

(vi. 36.) Then it came to pass that Gidh'on says to the Elohim :

“I wonder whether perchance Thou art causing the salvation of
Isra-El in my hand, just as thou hast spoken !
See ! I am placing out the wool-clip in the threshing floor.
I wonder whether there is going to be dew on the clip by itself,
while upon all the earth there is heat :
Then I should know that Thou art going to cause the salvation of
Isra-El by my hand, just as Thou hast spoken.”

And it came to pass thus. And he sets to on the next day,
and he presses the clip, and squeezes dew from the clip, the
drinking-bowl full with water.

Then says Gidh'on to the Elohim :

“Let not Thy nostril be hot with anger at me,
Let me prove, please, only the once with the clip :
Let there be, please, heat coming to the clip by itself alone,
While upon all the land let there be dew !”

So it came to pass Elohim does thus in that night ; and so
there is heat coming to the clip by itself alone, while upon all
the land there was dew.

(viii. 4.) So Gidh'on comes towards Iarden, crossing over
himself and the three hundred men that were with him,
weary ones and pursuing ones. Then he says to the men of
Sukkoth :

“Give, please, scones of bread to the people that are at my feet, for
they are weary :

Even while I am pursuing after Zebhaach and Calmunna', kings of
Midhian.”

Then say the princes of Sukkoth :

“ Is the palm of Zebhach and Çalmunna‘ in thy hand now,
That bread is to be given to thy host ? ”

Then says Gidh'on :

“ For this, when Iahweh gives Zebhach and Çalmunna‘ into my hand,
Then I shall thresh your flesh with thorns of the steppe and with
teazles.”

So he goes up from there to Penu-El, and he talks to them like this; and the men of Penu-El answer him just as the men of Sukkoth answered. So he says also to the men of Penu-El, saying :

“ At my return in health, then I am going to tear down this tower ! ”

Now, when Zebhach and Çalmunna‘ were in the Qarqor, and their camps with them, say about a fifteen thousand, then Gidh'on goes up by the way of the Shekhuni among the tents, eastward from Nobhach and Ioghbehah. And he smites the camp while the camp was secure. So Zebhach and Çalmunna‘ flee; and he pursues after them, and seizes the two kings of Midhian, Zebhach and Çalmunna‘, while he filled all the camp with terror. Then Gidh'on, son of Io'ash, returns from the battle to the Pass of the Potsherd (Cheres). And he seizes a lad of the men of Sukkoth, and asks him; and he sketches to him the princes of Sukkoth and its elders, seventy and seven men.

So he comes to the men of Sukkoth, and he says :

“ See ! Zebhach and Çalmunna‘ !

Those about whom ye mocked me !

Saying, ‘ Is the palm of Zebhach and Çalmunna‘ now in thy hands,
that bread is to be given to thy men who are weary ? ’ ”

So he takes the elders of the city, and some thorns of the steppe and the teasles, and he makes the men of Sukkoth know something by means of these. As for the tower

of Peni-El he pulled it down, and then he slays the men of the city.

Then he says to Zebhach and Çalmunna' :

“Where are the men ye slew in Tabhor?”

And they say :

“As thou art, so were they :

While one was of the fine look of the sons of a king.”

Then he says :

“It was my brothers, my mother's sons they were !

As Iahweh is alive, if ye had let them live, I had not slain you.”

So he says to Iether his first-born :

“Rise, slay them !”

But the lad did not draw his sword, for he was timid, for he was still a lad. Then say Zebhach and also Çalmunna' :

“Rise thou, and strike at us :

For the man's strength is like the man.”

So Gidh'on rises and slays Zebhach and Çalmunna'. Then he takes the little crescents that were on the necks of their camels.

§ 80.

Then the men of Isra-El say every one to Gidh'on :

“Be thou commander amongst us,

Both thou, and thy son, and thy son's son ;

For thou hast caused our salvation from the hand of Midhian.”

Then Gidh'on says to them :

“I am not going to be commander among you, not I :

And my son is not going to be commander among you.

It is Iahweh that is to give command among you.”

And Gidh'on says to them :

“Let me request of you a request ;

And give ye to me each one the nose-ring of his prey.”

For it was golden nose-rings they had, for they were Ishma-Eli people. Then they say :

“Certainly it is given.”

So they spread out the mantle and they fling thither each man the nose-ring of his prey. And it came to pass that the sheqel weight of the golden nose-rings that he asked was one thousand and seven hundred of gold. So Gidh'on makes it into an Ephodh, and he places it in his city Ophrah.

§ 81.

(ix. 1.) Then it came to pass that Abhi-Melekh, son of Ierubh-ba'al, goes towards Shekhem, to his mother's brothers ; and he talks to them, and to all the clan of the house of his mother's father, saying :

“Talk ye, please, in the ears of all the Masters (Ba'als) of Shekhem.

Which is pleasing to you ? Is it the commanding among you of seventy men, to wit, all the sons of Ierubh-Ba'al !

I wonder whether it is the commanding of one man among you ?

And ye are to remember that I am your bone and your flesh.”

So his mother's brothers talk about him in the ears of all the Ba'als of Shekhem touching all those things ; and their mind leans after Abhi-Melekh. For they said :

“He is our brother.”

So they give him seventy pieces of silver from the house of Covenant-Ba'al, and Abhi-Melekh hires with them men who are vain and supercilious, and they go after him. Then he comes to his father's house, toward Ophrah ; and he slays his brothers, the sons of Ierub-Ba'al, even seventy men upon one stone. But Iotham son of Ierubh-Ba'al, the little one, gets left out, for he got hidden. Then all the Ba'als of Shekhem get assembled and all the house of Millo, and they go and make a king of Abhi-Melekh, near by a sacred tree that was planted, that is in Shekhem.

§ 82.

Then they report to Iotham. So he goes and stands on the top of the mountain range of Gerizzim (Cutters), and he lifts up his voice and cries; and he says to them :

“ Listen to me, O Ba’als of Shekhem :

And may Elohim listen to you.

The Trees did verily set out to anoint a king over themselves ;

And so they say to the Olive, ‘ Be king over us !’

But the Olive says to them :

‘ Have I ceased from my fatness that is in me, which Elohim and men would honour !

And am I to go away to wave over the Trees ?’

Then the Trees say to the Fig, ‘ Go thou, be king over us !’

But the Fig says to them :

‘ Have I ceased from my sweetness, and my pleasing budding ?

And am I to go away to wave over the Trees ?’

So the Trees say to the Vine, ‘ Go thou, be king over us !’

Then says the Vine to them :

‘ Have I ceased from my new wine (that which possesses one), which rejoices Elohim and men,

And am I to go to wave over the Trees ?’

Then all the Trees say to the Thornbush, ‘ Go thou, be king over us !’

So the Thornbush says to the Trees :

‘ If perchance it be in truth that ye are anointing me to be king over you,

Come, take shelter in my shadow !

But if perchance it be not so, then a fire is to go out from the Thornbush and it is to devour the Cedars of the Lebhanon (White Mountains) !’

So now if perchance it be in truth and in fulness that ye have acted,

And if it hath come to pass that ye make a king of Abhi-Melekh,

And if perchance it be a pleasing thing ye have done with Ierubh-Ba’al and his house,

And if perchance it be as a requital of his hand’s doings that ye have done to him,—

For that my father battled on your account, and flung away his life from before his mind, and so rescued you from the hand of Midhian ;

While you on the other hand have risen up against my father’s house this day,

And it hath come to pass ye slay his sons, seventy men, on one stone,

And ye make Abhi-Melekh, his nurse-maid's son, the king over the Ba'als of Shekhem, because he is your brother!—

If perchance it be in truth and in fulness that ye have acted with Ierubb-Ba'al and with his house this day :

Then rejoice ye in Abhi-Melekh, and may he also rejoice in you !

But if perchance it be not so, then may a fire go out from Abhi-Melekh,

And may it devour the Ba'als of Shekhem and the house of Millo' !

And may a fire go out from the Ba'als of Shekhem and from the house of Millo',

And may it devour Abhi-Melekh !”

So then Iotham makes off and flees, and he goes toward Be'er, and he dwells there away from the face of Abhi-Melekh, his brother. Then Abhi-Melekh is prince over Isra-El for three years.

§ 83.

Now it came to pass that Elohim sends a hurtful spirit between Abhi-Melekh and the Ba'als of Shekhem, and the Ba'als of Shekhem are deceitful with Abhi-Melekh, even unto the coming of the violence done to the seventy sons of Ierubb-Ba'al, and of their blood, upon Abhi-Melekh their brother who slew them, and upon the Ba'als of Shekhem, who made firm his hands unto the slaying of his brothers. So the Ba'als of Shekhem set liers in wait on the tops of the mountains, and they cut off every one who might be going to pass by them on the way.

(ix. 42.) Then this is set forth to Abhi-Melekh. So it came to pass on the morrow that the people goes out to the field. And they set this forth to Abhi-Melekh. So he takes his soldiers and comes towards Shekhem, and he divides them into three columns, and he lies in wait in the field. Then he observes, and behold there is the people going out from the city, so he rises up at them and smites them. For when Abhi-Melekh and the column that were with him discover themselves and stand at the entrance of the gate of the city,

two columns discover themselves against all who are in the field, and smite them. And since Abhi-Melekh battled in the city all that day, it came to pass that he seizes the city, and whatever people was in it he slew. Then he tears down the city, and he sows it with salt. Then all the Ba'als of the Tower of Shekhem hear, and they come to the underground chamber of the House of the Deity of the Covenant. Then it is set forth to Abhi-Melekh that all the Ba'als of the Tower of Shekhem have gathered themselves together. So Abhi-Melekh goes up to the mountain range of Çalmon, he and all the people that were with him. And Abhi-Melekh (and the people) take the axes; and he hews a branch off the trees and takes it up, and lays it on his shoulders. And he says to all the people that were with him:

"What ye have seen that I have done,
Make ye haste, do like me."

So all the people also hew each one a branch, and they go after Abhi-Melekh; and they set it by the underground chamber, and they kindle on top of them the underground chamber in the fire. So there die also all the men of the Tower of Shekhem, about a thousand men and women.

Then it came to pass that Abhi-Melekh goes to Thebeç, and he camps in Thebeç and seizes it. And since there was a strong tower that was in the midst of the city, then all the men, and the women, and all the Ba'als of the city flee thither. And they make fast about themselves, and then they go up on the roof of the tower. So Abhi-Melekh comes as far as the tower, and he battles at it; and he comes near to the opening of the tower to burn it in the fire. Then one woman flings a rider (upper) millstone upon Abhi-Melekh's head and smashes his skull. Then he cries quickly to the lad his weapon-carrier, and says to him:

"Draw thy sword, and kill me quite!
Lest they say for me, 'It was a woman that slew him.'"

So his lad runs him through, and he dies. So then all the men of Isra-El see that Abhi-Melekh has died, and they go away each one to his place.

So Elohim causes Abhi-Melekh's mischief to return, that he did to his father, even unto slaying seventy men his brothers; while the Shekhemi men's hurt did Elohim cause to return on their heads, and so there comes to them the curse of Iotham, son of Ierubb-Ba'al.

§ 84.

(x. 6.) Then it came to pass that they become slaves of the Ba'als and the Ashtarahs and the Elohim of Aram, and the Elohim of Çidhon, and the Elohim of Mo'abh, and the Elohim of the sons of Ammon, and the Elohim of Plishtim. And they forsake Iahweh, and are not His slaves. So the nostril of Iahweh is hot with anger at Isra-El, and He sells them into the hand of the sons of Ammon. So they torment and abuse the sons of Isra-El in that year. And the sons of Ammon cross the Iarden to battle also in Iehudhah and in Bin-Iamin and in the house of Ephraim.

So then the sons of Isra-El cry out in pain to Iahweh saying:

"We have failed towards thee!

And we have forsaken our Elohim, and we are slaves of the Ba'als."

Then Iahweh says to the sons of Isra-El:

"Was it not from Miçraim and from the Emori that I saved you?

And when Çidhon and Analeq and Ma'on oppressed you, and ye cried in pain to Me,

Then it came to pass, I cause your salvation from their hand."

Then the sons of Isra-El say to Iahweh:

"We have failed!

Do Thou to us according to all that is pleasing in Thine eyes.

O, do cause our deliverance this day."

So they cause a putting-away of the foreigner's Elohim from

their midst, and they become Iahweh's slaves; and His soul tires of the misery of Isra-El.

§ 85.

(xi. 1.) Now when Yiphtach was a hero of power; then it came to pass that they drive Yiphtach away, and they say to him:

“Thou art not to share in our father's house,
For thou art a son of another woman.”

So Yiphtach speeds away from the face of his brothers; and he dwells in a pleasant land. Then men of no means gather themselves round Yiphtach, and they march out with him.

Now it came to pass after some days, that the sons of Ammon battle with Isra-El. And it was so that just when the sons of Ammon battled with Isra-El, just then did the elders of Gil'adh go to take Yiphtach from the pleasant land. And they say to Yiphtach:

“Go to, and become thou (Qaḡin) head-officer for us:
And let us battle at the sons of Ammon.”

So Yiphtach says to the elders of Gil'adh:

“Was it not you that hated me?
And ye drove me quite out from my father's house.
And why have ye come to me now, just when ye have difficulty?”

Then the elders of Gil'adh say to Yiphtach:

“It is for this that we have now returned to thee, and thou shalt go with us.
So thou shalt battle with the sons of Ammon.
And thou shalt be head for us, for all the inhabitants of Gil'adh.”

Then says Yiphtach to the elders of Gil'adh:

“If perchance ye are bringing me back to battle with the sons of Ammon,
And Iahweh shall give them up before me,
It is I who am to be your head!”

Then the elders of Gil'adh say to Yiphtach:

“Let it be Iahweh who shall be hearer between us!
If perchance it be that we do not according to thy word!”

So Yiphtach goes with the elders of Gil'adh: and the people set him over them as head and as (Qaṣin) chief officer. (xi. 30.) Then Yiphtach utters all his sayings before Iahweh in the “Place-of-Outlook” (Miṣpah). And Yiphtach vows a vow to Iahweh, and says:

“If perchance thou dost truly give the sons of Ammon unto my hand;
Then it shall come to pass that whatever issuing from the doors of
my house may issue to meet me,
At my returning in health from the sons of Ammon,
It shall belong to Iahweh;
And I will cause it to ascend as an ascending-offering.”

So Yiphtach crosses over to the sons of Ammon to battle at them. And Iahweh gives them into his hand. And he smites them from Aroer, and up as far as the way you came to Minnith, even twenty cities, and as far as the Valley of Vineyards—an exceedingly great smiting! And the sons of Ammon get humiliated before the face of the sons of Isra-El.

§ 86.

Then Yiphtach comes to the “Place-of-Outlook” (the Miṣpah), to his own house: and behold! it is his daughter that is issuing to meet him, amid tambourines and amid dances! And there was only she, his only-begotten; he had no other, son or daughter! Then it came to pass as he sees her, then he rends his garment, and he says:

“Ah! ah! my daughter! Verily thou hast caused me to bow down!
And 'tis thou that hast been among mine undoers!
And 'tis I that have opened my mouth unto Iahweh:
And I have no power to go back!”

So she says to him:

"My father ! thou hast opened thy mouth to Iahweh :
— Do to me just as it issued from thy mouth.
After what Iahweh has done for thee as revenges on thine enemies !"

So she says to her father :

"Let this utterance be performed unto me.
Refrain from touching me two new moons ;
And let me go ! and I will go down by the mountains,
And let me weep over my maidenhood, I and my companions."

So he says :

"Go thou !"

And he sends her for two new moons ; and she goes, she and her companions, and she weeps over her maidenhood by the mountains. And it came to pass at the end of two new moons, then she returns to her father ; and he does to her even his vow that he vowed. And since she never knew a man, so it became a statute in Isra-El :

"After many days, and unto many days
Let the daughters of Isra-El go to lament for the daughter of
Yiphtach the Gil'adhi
For four days in the year."

§ 87.

(xii. 1.) Then gets anxiously summoned every man of Ephraim. And they pass over, and they say to Yiphtach :

"Why hast thou crossed over to battle at the sons of Ammon,
While to us thou hast not cried out, that we should go with thee ?
Now it is thy house that we are going to burn about thee in the fire."

So Yiphtach says to them :

"Since I was a man of contention ;
And there were my people and the sons of Ammon, exceedingly so ;
And it came to pass, I cry out bitterly summoning you,
But ye did not cause my salvation from their hand :
So I see there there is none of you causing me salvation ;
And I set my life in my palm, and I cross over to the sons of
Ammon.

Then Iahweh gives them into my hand.

Now to what end have ye gone up at me this day to battle at me ?"

Then Yiphtach gathers all the men of Gil'adh, and he battles with Ephraim; and the men of Gil'adh smite Ephraim. Then Gil'adh seizes the places of crossing Iarden to Ephraim. And so it would be that when the fugitives of Ephraim would say:

“Let me cross over,”

then the men of Gil'adh say to one:

“Is it an Ephrathi thou art?”

And then he says:

“No!”

Then they say to him:

“Say, please, ‘Shibboleth!’”

And he says:

“Sibboleth!”

And he would not take care to say it thus. Then they seize him, and slaughter him at the crossing-places of the Iarden. So there falls at that time of Ephraim——¹

And it came to pass, Yiphtach judges Isra-El six years; then Yiphtach the Gil'adhi dies, and he gets buried in his city Gil'adh.

§ 88.

(xvii. 1.) Now it came to pass there was a man of the mountain region of Ephraim, and his name was Mikha-Iahu. (xvii. 5.) Now, as for this man Mikhah, there belonged to him an Elohim-house. So he makes an Ephodh and Teraphs and endows the hand of one of his sons, and he becomes priest for him. . . . (xvii. 8.) Now it came to pass that there goes a man from Beth-Lechem (the Bread-house) of Ichudhah, to sojourn wherever he might happen; and he comes to the mountain region of Ephraim, as far as the house of Mikhah, to continue his way. Then Mikhah says to him:

“From what place is it that thou wouldst migrate?”

¹ The passage is incomplete.

And he says :

“ I am a Lewi from Beth-Lechem of Iehudhah ;

But as far as concerns myself, I am going to sojourn in whatsoever place I may find for myself.”

So then says Mikhah to him :

“ Dwell thou beside me ;

And be thou for father and priest to me.

While I on my part will give thee ten of silver for the period of days, and a suit of garments, and thy means of life.”

So the Lewi agrees to dwell with the man ; and Mikhah endows the hand of the Lewi. Then Mikhah says :

“ Now at length I know that Iahweh is going to cause me pleasure :

Because the Lewi has become priest for me !”

§ 89.

(xviii. 1.) Now it was in those days that the tribal standard of the Dani was seeking for itself a share for settlement ; for there had not fallen to it up to this day aught as share among the tribal standards of Isra-El. So the sons of Dan send five men from their borders to tramp about the land and to search it out. Now while they were near the house of Mikhah, they turn aside there. (And when they see the Lewi they ask him):

“ What hast thou here ?”

(And he answers):

“ It came to pass, he hires me, and I am priest for him.”

So they say to him :

“ Ask, please, at the Elohim, and let us know,

Is our way going to prosper, that we are travelling on ?”

So the priest says to them :

“ Go ye, unto health.”

Then the five men go, and they come towards Laish; and they see the people that are within it sitting quiet and confident, and taking possession of a region. And these were far away from Gidhonim, and they had nothing at all to do with Aram. So they come (home) and they say:

“Arise! and let us go up!

For we have seen the land, and see! it is exceeding pleasant.

Let yourselves not be delayed to go, so as to come and to take possession of the land.

For Elohim hath given it into your hand!

At your coming you shall come to a people that is trustful, and the land is broad on either hand.”

So there start thence six hundred men, each girded with instruments of battle. And they go up, and they camp at the Cross Roads of the Woods (Qiriath Ia'arim) in Iehudhah. It is on this account that people cry to that place:

“Camping-place of Dan”

unto this day. Then they cross from thence to the mountain region of Ephraim, and they turn aside thither, and come to the house of Mikhah. Then there go up thither the five men, those who were going to tramp the land, and also the six hundred men who were each girded with instruments of battle, while the priest was stationed at the opening of the gate. Then the priest says to them:

“What are ye doing?”

So they say to him:

“Cause silence! Set thy hand upon thy mouth!

And go along with us: and be to us for father and for priest.

Is it more pleasant that thou be priest for the house of one man,

Or that thou be priest for a tribal standard and for a clan in Isra-El?”

So it came to pass that it pleases the mind of the priest, and he takes the Ephodh and the Teraphs, and he comes into the midst of the people.

Then they turn and go; and they set the little ones and the cattle-possessions, and whatsoever was counted important, in front of them. Now while they were gaining distance from Mikhah's house, and the men who were in the houses that were beside Mikhah's house get summoned with a bitter cry, then they dog the steps of the sons of Dan. Then they cry to the sons of Dan, and they turn about their faces, and say to Mikhah:

"What ails thee, that thou art so bitterly summoned?"

And he says:

"It is my Elohim that I made that ye have taken,
And the priest: and ye have gone!
And what have I more?
And what is this ye would say to me, 'What ails thee!'"

Then the sons of Dan say to him:

"Do not make thy voice be heard near us,
Lest some men who are bitter of life strike among you,
But do thou gather home thy life and the life of thy house!"

So the sons of Dan go on their way. And Mikhah observes that they are stronger knit than he; so he turns round and returns to his house. But those men took what Mikhah had made, and the priest whom he had; and they came as far as beside Laish, beside a people sitting quietly and trustfully. And they smite them with the edge of the sword, while their city they burnt in the fire. And there was no one who gained escape, for the city was far from Gidhonim, and they had nothing to do with Aram. And it was in the vale which belongs to Beth-Rehobh (House of Breadth). So they build up the city, and dwell in it. And they cry the name of the city "Dan," by the name of Dan their father. And they set for their own what Mikhah had made, all the days that the house of the Elohim was in Shiloh.

THE ELOHIST'S "MIZPAH" RECORD.

5. *The Founding of the Dawidh Kingdom.*

§ 90.

(i. 1.) Now it came to pass that there is one particular man from the High-Places, and his name Elqanah; and he has two Ishshahs, the name of one Channah (Gracious), and the name of the second Peninnah (Angular?). But it came to pass Peninnah has children, but Channah lacks children. Now that man would go up from his city from time to time, to bow himself and to slay a sacrifice for Iahweh of Hosts in Shiloh. And it was there that Eli's two sons, Chophni and Pinchas, were priests to Iahweh.

Now it came to be the day when Elqanah sacrifices: and he would give portions of meat to Peninnah his Ishshah and to all her sons and daughters; while to Channah he would give one portion, for it was Channah he loved. But it was Iahweh that closed her womb. And so he would do year by year, according to the measure of goings up into Iahweh's house. So it came to pass she weeps and she would not eat. Then says Elqanah, her husband, to her:

"Channah!"

And she says to him:

"Behold me, my lord!"

And he says to her:

"For what is it thou art to weep?
And why art thou not going to eat?
And why does thy mind make trouble?
Am not I pleasing to thee more than ten sons?"

So then Channah rises up, and she sets down her food behind her in the chamber; and she sets herself before Eli the priest seated upon the official chair, by the door-posts of

Iahweh's temple. Now since she was bitter in her life, and she prayed for herself beside Iahweh, so she would indeed weep. And she vows a vow, and says :

“O Iahweh of hosts !

If perchance Thou art indeed going to look into thy maid-servant's submission ;

And if Thou art going to remember me and not forget thy maid-servant ;

And if Thou wilt give to Thy maid-servant man's seed :

Then I shall give him to Iahweh all his living days,

And not a razor is to go up upon his head.”

Now it came to pass that since Channah multiplied praying before Iahweh, and there was Eli watching her mouth, and while Channah was talking in her own mind, only her lips were moving, while her voice would not get heard ; then it came to pass Eli thinks her to be a drunkard. And Eli says to her :

“How long art thou to make thyself drunk ?

Put away thy wine from by thee.”

Then Channah answers and says :

“No, my lord !

I am a woman who has a daily trouble,

And it is not wine and spirits that I have drunk.

But I have poured out my life before Iahweh.

Do not set thy maid-servant (for chastisement) in front of some worthless daughter.

For it is out of the multitude of my meditation and my vexation that I have talked so far.”

Then answers Eli and says :

“Go and have peace,

And let it be the Elohim of Isra-El that is to give thy request, whatever thou hast asked from Him.”

Then she says :

“Thy slave-maid is going to find favour in thine eyes.”

So the Ishishah goes on her way and comes to her chamber,

and she eats with her husband, and drinks, while she did not hang down her face again.

§ 91.

Then it came to pass, they set to in the morning, and they bow themselves down before Iahweh, and they return and come to their house Ramah-wards. And then Elqanah knows Channah his Ishshah. And Iahweh remembers her, and Channah conceives. And it came to pass things went according to the coming round of the days, and then Channah bears a son. Then she cries his name :

“Shemu-El, because it was from Iahweh I asked him.”

Then the man Elqanah goes up, and all his house, to slaughter a sacrifice for Iahweh, the sacrifice of the days, and also his vow ; while Channah did not go up, for she said to her husband :

“Until the boy get weaned !

Then I shall have him come and appear before Iahweh.

And he shall dwell there, even for ever.”

Then says Elqanah, her husband, to her :

“Do what is pleasing in thine eyes,

Sit still until thy weaning of him.

Certainly let Iahweh cause thy word to come about.”

So the Ishshah sits still and suckles her son until her weaning of him. Then she has him go up with her as she had weaned him, with a bullock of three years, and one ephah of coarse meal, and a skin of wine. So she has him come to the house of Iahweh, namely Shilo. Then they slay the bullock ; and they have the mother of the lad come to Eli, and the lad with her.

Then she says :

“May my lord attend to me !

By the life of thy soul, my lord,

'Tis I, the Ishshah, the one that got herself planted by thee in this place

To pray unto Iahweh.

It was towards this lad that I prayed !

And so it came to pass, Iahweh gives to me my request,

That which I asked from His gift,

And so I too have counted him, one desired for Iahweh.

Yea, all the days that it has been, this is what was desired for Iahweh's sake." (i. 28.)

So she sets him down there before Iahweh. And then she goes towards Ramah, while the lad was ministering officially to Iahweh, before Eli the priest. (ii. 11.)

§ 92.

(ii. 12.) Now since the sons of Eli were worthless sons, they knew not Iahweh nor the just way of the priests with the people. When any man was sacrificing a slain sacrifice, then the priest's lad would come just as the flesh was a-boiling, and there would be the three-toothed fork in his hand. And he would strike into the kettle, or pot, or caldron, or boiler; all that the fork would bring up the priest would take to himself. Just so would they do to all Isra-El who came there to slaughter a sacrifice for Iahweh in Shiloh. Also just before they would make an incense-odour with the fat, then the priest's lad would come, and would say to the individual who was sacrificing :

" Give flesh for roasting for the priest,
And he is not going to take from thee boiled flesh.
But, if you will understand, some live flesh."

And the man would say :

" Surely let them make incense-odour of the fat to-day,
Then take thou for thyself just as thy soul may greatly desire."

Then he would say :

" No ! but it is now that thou art to give,
And if perchance not, then I take by force."

So it came to pass the fault of the lads is great exceedingly before Iahweh : for the men despised a Iahweh-offering.

§ 93.

Now when Shemu-El was ministering officially before Iahweh, he was a boy, girded with an Ephodh of linen. And there was a little over-tunic that his mother would make for him, and would have come up to him from time to time at her going up with her husband to slaughter the slaughter-sacrifice of the period. And Eli would bless Elqanah and his Ishshah, and would say :

“ May Iahweh let there be full seed for thee from this Ishshah.
Instead of that asking,
Which she hath treated as a gift desired for Iahweh.”

And then he would go to his place.

So it came to pass Iahweh looks in upon Channah ; and she conceives, and bears three sons and two daughters. And so the boy Shemu-El is grown, being along with Iahweh.

§ 94.

Now when Eli was old exceedingly, then he would hear all that his sons would do to all Isra-El ; then it came to pass he says to them :

“ Why are ye going to do like these things ?
As to which even I am hearing your evil things from all the people ?
Do not, my sons ; for the report is not pleasant that even I hear :
O ye who are causing Iahweh's people to transgress.
If perchance one man should be faulty to another man,
Then Elohim would mediate :
But if it be to Iahweh that one is faulty,
Who is going to intercede for him ? ”

But they would not listen to the voice of their father ; for Iahweh was pleased to cause their death !

§ 95.

(ii. 26.) But as for the boy Shemu-El, he was going on,

and was grown, and he was pleasing both with Iahweh and also with men. (iii. 1.) And when the boy Shemu-El was ministering officially to Iahweh before Eli, and when the Iahweh-Utterance was precious in those days, and no vision was breaking through; then it came to pass on that day, when Eli was sitting in his place, and his eyes began to be dim, he was not enabled to see. And when the lamp of Elohim would not yet be out, but Shemu-El was lying in bed in Iahweh's temple, there where the Elohim's casket was; so then it came to pass that Iahweh cries:

"Shemu-El! Shemu-El!"

And he says:

"Behold me!"

And he runs to Eli and says:

"Behold me, for thou hast cried to me."

But he says:

"I have not cried: return, lie down."

So he goes and lies down. Then Iahweh adds a crying again:

"Shemu-El! Shemu-El!"

So Shemu-El rises, and he goes to Eli and says:

"Behold me, for thou hast cried to me!"

But he says:

"I have not cried to thee, my son:
Return, lie down."

For as for Shemu-El he would not yet know Iahweh, and a Iahweh-Utterance would not yet be revealed to him. Then Iahweh adds another crying of Shemu-El, for the third time, so he rises and goes to Eli and says:

"Behold me, for thou hast cried to me."

So it came to pass that Eli discerns that it is Iahweh who is crying to the lad. So Eli says to Shemu-El:

“Go, lie down :
And it shall be that if perchance He cry to thee,
Then thou shalt say :
‘Speak, Iahweh ; for Thy slave is listening.’”

Then Shemu-El goes, and lies down in his place. Then Iahweh comes, and stations himself ; and He cries as it were stroke upon stroke :

“Shemu-El ! Shemu-El !”

And Shemu-El says:

“Speak (Iahweh), for Thy slave is listening.
.”

Then Shemu-El lies down until the morning ; and then he sets to in the morning, and he opens the doors of the house of Iahweh. And since Shemu-El is too reverent to set forth the vision to Eli, then Eli cries for Shemu-El and says :

“Shemu-El, my son,”

And he says:

“Behold me.”

Then he says:

“What is the utterance that He has uttered to thee ?
Do not keep concealing an utterance from me, please.
So may Elohim do to thee, and so may He add,
If perchance thou art going to keep concealing from me an utterance,
Out of all the utterance that He uttered to thee.”

So Shemu-El sets before him all the utterances, and did not keep concealing from him. Then he says:

“It is Iahweh !
It is whatever is pleasing in His eyes, that He is going to do.”

§ 96.

(iii. 19.) So Shemu-El was grown ; and since Iahweh was with him, so he did not let fall any of His utterances to the ground. (iii. 21.) And so Iahweh continues to appear in

Shiloh; for Iahweh got revealed unto Shemu-El. (iii. 20.) And it came to pass all Isra-El knows, from Dan and even to Be'er-Shebha', that Shemu-El has got trusted to be an inspired one for Iahweh.

[Thus far in Samuel it is the record of the younger Elohist writing that we have followed (E 2); but here now begins a passage (from E 1), the elder writer of this Elohist School. See Budde's Samuel (Heb.) in Polychr. Bible. It includes § 97 (1 Sam. iv. 1-11), § 98 (iv. 12-14, 16-21), § 99 (v. 1-12), § 100 (vi. 1-14, 16, 18b-21, vii. 1). We omit this for lack of room.]

§ 101.

[Here begins again E 2, the later Elohist writer.]

(vii. 2.) Now it came to pass that from the day of the settling of the Casket at the Cross-Roads-of-the-Woods, the days multiply, and they grow to be twenty years. And it came to pass, all the house of Isra-El turn after Iahweh. Then says Shemu-El to all the house of Israel, to wit:

"If perchance it be with all your mind that ye are returning to Iahweh,
Cause to remove any Elohim of the foreigner from your midst, and the Ashtarahs;
And set your mind steadily toward Iahweh, and be slaves to Him only,
And let Him rescue you from Plishtim's power."

So the sons of Isra-El cause the Ba'als and the Ashtarahs to remove, and they go on to be slaves to Iahweh only. Then says Shemu-El:

"Gather ye all Isra-El towards the Place-of-Outlook (Mizpah).
And let me plead in your behalf toward Iahweh."

So they gather toward the Place-of-Outlook. Then they draw water, and they pour libations before Iahweh; and they fast on that day, and they say:

"We have come short towards Iahweh."

So Shemu-El judges the sons of Isra-El at the Place-of-Outlook.

§ 102.

Then Plishtim hears that the sons of Isra-El have gathered themselves toward the Place-of-Outlook; so the Sarns of Plishtim go up unto Isra-El. Then the sons of Isra-El hear, and they are timid before Plishtim. And the sons of Isra-El say to Shemu-El:

“Be not silent from speaking for us,
From crying bitterly unto our divine Iahweh.
And may He cause salvation for us from the power of Plishtim.”

So Shemu-El takes one lamb at the milk, and has it ascend whole as an ascending-offering for Iahweh. And Shemu-El cries bitterly unto Iahweh in behalf of Isra-El. Then Iahweh answers him. Now it came to pass that while Shemu-El is offering up the ascending-offering, that then Plishtim drew close for the battle with Isra-El. So then Iahweh causes thunder with a great voice on that day over Plishtim, and they are utterly confused, and they get beaten before Isra-El. Then the men of Isra-El go out from the Place-of-Outlook, and they pursue Plishtim, and they smite them as far as somewhere below the House of Kar. Then Shemu-El takes one stone, and he sets it between the Place-of-Outlook and the Ieshanah. And he cries the name of it:

“The Stone of the Help.”

And he says:

“Be thou a witness that Iahweh hath helped us.”

So the Plishtim get humbled, and they continue no longer to come into the borders of Isra-El. So the power of Iahweh is among the Plishtim all the days of Shemu-El. And it came to pass that those cities return to Isra-El which Plishtim took from Isra-El, from Eqron, and as far as Gath: and their

borders also did Isra-El rescue from the power of Plishtim. And it came to pass, there is health between Isra-El and the Emori.

§ 103.

So Shemu-El judges Isra-El all his living days. And he would go according to the requirements of year after year, and would go round to the house of El (Beth-El) and to the Rolled-Stone-Heap (Gilgal), and to the Place-of-Outlook (Micpah), and he would judge Isra-El, even all those places. And when his return was towards the High-Place (Ramah), for it was there his house was; then it was there he would judge Isra-El. And it came to pass, he builds a place of slaughter-sacrifice for Iahweh. (viii. 1.) And it came to pass that as Shemu-El was growing old, so then he sets his sons as judges for Isra-El. Now so it was that the name of the first-born is Io-El, and the name of the second is Abhi-Iah : —judges at the “Seven-Well” (Be’er-Shebha’). But his sons did not go in his ways; but it came to pass that they reach out after plunder, and they take bribe, and they stretch justice.

§ 104.

Then all the elders of Isra-El gather themselves, and they come to Shemu-El, towards the High Place. Then they say to him :

“See, since thou hast aged ;
And thy sons have not gone in thy ways :
Now do set for us a king,
To judge us, like all the nations.”

Now it came to pass, the thing was bad in the eyes of Shemu-El, as they said :

“Give to us a king to judge us.”

So Shemu-El pleads unto Iahweh. Then Iahweh says to Shemu-El :

“Listen, at the voice of the people, to all they may say to thee.
For it is not thee they have rejected ;
But it is Me they have rejected from being King over them.
It is like all the doings that they have done to Me,
From the day of My having them go up from Miçraim, even till
this day :
And it hath come to pass they forsake Me, and they are slaves to
other Elohim :
So it is that these people are doing to thee also.
But now listen at their voice :
For thou art surely to give witness among them.
And thou shalt set before them the sort of justice of the king who
is to be king over them.”

Then Shemu-El says all Iahweh's words to the people who are asking from him a king. And he says :

“This is to be the king's way of judging, who is to be king over you :
It is your sons he is going to take :
And he shall set them for himself in his chariot and on his horses,
And they shall run before his chariot :
They are to be set for him as princes of thousands, and princes of
fifty :
And to plough his ploughing and to reap his reaping,
And to make his instruments of war, and his instruments for riding.
And it is your daughters he is going to take
For ointment-makers, and for cooks, and for bakers.
And it is your fields and your vineyards and your olives, the pleasant
ones, that he is going to take ;
And he will give them to his slaves.
Yes, it is your seeds and your vineyards he is going to tithe,
And so he will give to his Sarisim (officers) and to his slaves.
And it is your slaves, and your slave-maids, and your cattle, the
pleasant ones, and your asses, that he is going to take.
And he will work for his own errand.
It is your flock he is going to tithe ;
And it is you who are to become slaves to him.
And you shall cry bitterly in that day, looking away from the face of
your king, whom you have chosen for you ;
And Iahweh is not going to answer you in that day.”

But it came to pass, the people refuse utterly to listen at the voice of Shemu-El, and they say :

“Not so ! But if you will know it, it is the king that is to be over us !
And we shall be—we too—like all the nations.
And our king shall judge us ; and he shall go out before us, and he shall battle our battles.”

So Shemu-El hears all the words of the people ; and he talks them over in the ears of Iahweh. Then Iahweh says to Shemu-El :

“Listen at their voice, and thou shalt give royalty to a king for them.” (viii. 22.)

(x. 17.) So Shemu-El lets the people cry out to Iahweh at Miçpah (the Place-of-Outlook) : and he says to the sons of Isra-El :

“Thus hath said Iahweh, Isra-El’s Elohim :
It was I who had you go up from Miçraim.
And it came to pass that I cause your rescue from Miçraim’s power,
And from the power of all the kingdoms oppressing you ;
And here to-day it is you that have rejected your Elohim,
That one whom ye have for Saviour from all your evils and your difficulties.
And it hath come to pass ye say ‘No ! but it is a king Thou art to set over us.’
So now, plant yourselves before Iahweh according to your tribes and your thousands.”

§ 105.

So Shemu-El causes all the tribes of Isra-El to draw near, and then the tribe of Bin-Iamin gets taken. And he causes the tribe of Ben-Iamin to draw near according to its clans, and the clan of the Matri gets taken. And they cause the clan of the Matri to draw near, by its strong men : and Sha’ul, the son of Qish (the Wayward One), gets taken. So they search diligently for him, but he did not get found. So they ask still at Iahweh :

“Has the man come hither ?”

Then says Iahweh :

“Behold, it is he that got hidden yonder towards the baggage.”

So they run and they take him thence. And he plants himself in the midst of the people. Then he is tall above all the people, from his shoulders upward.

Then says Shemu-El to all the people :

“Iahweh has caused you to see him in whom He has made choice.
For there is none like him in all the people.”

Then they anoint him for king, and all the people make a loud noise and say :

“Let the king live !” (x. 24.)

(xii. 1.) Then says Shemu-El to all Isra-El :

“Behold, I have listened at your voice, to all that ye have said to me.
And it hath come to pass that I give royalty to a king over you.

And now behold the king going about before you.

But as for me, I have grown aged, and I shall grow white-headed,
and see, my sons are with you.

And as for me, I have gone about before you from my youth up to
this day.

Behold me ! Answer me ! Before Iahweh and before His Mashich
(Worthily Anointed One).

Whose ox have I taken, or whose ass have I taken ?

And whom have I treated violently, and whom have I pressed hard ?

And from whose hand have I taken a quieting-fee, that so I am to
cover my eyes at him ?

And let me cause it to return to you.”

Then they say :

“Thou hast not treated us violently, and thou hast not pressed us hard ;
And thou hast not taken from any man's hand the least thing.”

So he says to them :

“Iahweh is witness among you, and His Mashich is witness this day,
That ye have not found in my hand the least thing.”

So they say :

“A witness !”

Then Shemu-El says to the people, saying :

“ It is Iahweh that is witness, He who made Mosheh (and Aharon),
And who caused your fathers to go up from Miḡraim-land.
And now, set yourselves, and let me get judged with you before
Iahweh.

And let me set forth to you all the righteousness of Iahweh that He
hath done with you and with your fathers.

Just when Iahqobh came to Miḡraim, then Miḡraim keeps humbling
them.

Then it came to pass that your fathers cry bitterly to Iahweh,

And then Iahweh sends Mosheh (and Aharon),

And they cause your fathers to go out from Miḡraim,

So He causes them to settle in this place.

Then they forget their divine Iahweh;

So He sells them into the power of Sisra', prince of the host of
Chaçor,

And into the power of Plishtim, and into the power of the king of
Mo'abh.

And they war at them.

Then they cry bitterly to Iahweh, and they say :

‘ We have come short, for we have forsaken Iahweh,

And it hath come to pass that we are slaves to the Ba'als and the
Ashtarahs.

But now rescue us from the power of our enemies, and let us be Thy
slaves.’

So then Iahweh sends Ierubba'al and Baraq and Yiphtach,

And He rescues you from the power of your enemies round about,
and so ye settle trustfully.

Then ye are timid, because it is Nachash, king of the sons of Ammon,
that is coming upon you.

So ye say to me :

‘ Nay, but let there be a king, who is to be king over us !’

And all the while it is Iahweh your Elohim who is your King.

So now behold the king whom ye have chosen :

And behold, Iahweh hath given a king over you.

If perchance ye be reverent toward Iahweh and be His slaves, and
hear at His voice,

Then shall both you and your king who has kingly rule over you be
following your divine Iahweh.

But if perchance ye hear not at Iahweh's voice :

Then shall Iahweh's power be at you and your king to cause your
destroying.

And now, set yourselves and see this great thing that Iahweh is doing
for your eyes :

Is it not shearing of wheat to-day ?

I am going to cry to Iahweh,

And He is going to give voices and hail ;

Then know ye, and see, that it is your evil that is manifold,

That ye have done in the sight of Iahweh, asking for you a king."

So then Shemu-El cries to Iahweh, and Iahweh gives voices and hail on that day. Then all the people is reverent exceedingly respecting Iahweh and Shemu-El. And all the people say to Shemu-El :

"Plead in behalf of thy slaves to Iahweh thy Elohim, and do not let us die,

For we have added an evil above all our failings, in asking a king for us."

So Shemu-El says to the people :

"Be not timid : although ye have indeed done all this evil,

Only do not swerve from following Iahweh ;

And be ye Iahweh's slaves with all your mind.

And swerve ye not after the chaos (Tohu), things that are not going to cause you benefit.

And they are not going to rescue you ; for a chaos (Tohu) they are.

For Iahweh is not going to push away His people, on account of His great Character-name.

For Iahweh has cherished desire to make you a people for Himself.

As for me also, far be it from me to fail towards Iahweh,

Even by ceasing to plead in your behalf.

And I shall give you instruction (Torah) in the way that is pleasing and straight.

Only reverence Iahweh ; and be slaves to him in truth and with all your mind.

For look ye what a great deal He has done with you.

But if perchance ye are surely going to cause evil,

Then both you and your king are going to be desolated." (xii. 25.)

(xv. 1.) Then says Shemu-El to Sha'ul :

"Now, hear the voice-utterances of Iahweh."

[Here begins again E 1, viz., § 106 (xv. 2 to 23). It describes Saul's war with Amaleq. We omit it.]

[Then begins again E 2.]

§ 107.

(xv. 24.) Now it came to pass that Sha'ul says to Shemu-El :

“ I have come short, for I have crossed the mouth of Iahweh,
And also thy utterances.
For I was reverent to the people, and so it was that I listen at their
voice.
And now, please, lift away from me my fault.
And return with me and let me bow me down to Iahweh.”

Then says Shemu-El to Sha'ul :

“ I am not going to return with thee,
For thou hast rejected the utterance of Iahweh,
So Iahweh rejects thee from being king over Isra-El.”

So Shemu-El turns round to go ; then he seizes hold of the wing of his robe, and it gets torn. Then Shemu-El says to him :

“ Iahweh has torn the kingdom of Isra-El from upon thee to-day.
And He shall give it to thy fellow, who is more pleasing than thou art.
And likewise He who is the Beaming One of Isra-El is not going to deal in lies, and He is not going to be compassionate,
For He is not mankind, so as to be compassionate.”

Then he says :

“ I have failed, yet please do me honour before my people's elders, and before Isra-El.
And return with me and let me bow me down to thy divine Iahweh.”

(xv. 31.) So Shemu-El returns, after Sha'ul ; and Sha'ul bows himself down to Iahweh.

[Here follows a bit of E I, § 108 (xv. 32 *f.*), the execution of King Agag.]

§ 109.

(xv. 34.) Then Shemu-El goes to the high-place (Ramah), while Sha'ul went up to his house, the Hill of Sha'ul (Gibh'ah

of Sha'ul). And Shemu-El did not again see Sha'ul until the day of his death: for Shemu-El bewailed himself respecting Sha'ul. (xv. 35.) And even Iahweh was compassionate, because He had made Sha'ul king over Isra-El.

[E 2 ends, and E 1 goes on again: § 110, Goliath is killed by the boy David, who is another Elohistie "Wonder-child" (xvii. 1-11, 14-58, xviii. 1-4, 6); § 111, Sha'ul's fears (xviii. 12-19, xix. 1, 4-18); § 112 (xxi. 1-7, 9 *f.*), David at Nobh. We must omit these, although they are characteristically Elohistie.]

§ 113.

(xxii. 19.) And even Nobh, city of the priests, did he (Sha'ul) smite with the edge of the sword, every individual man, and even woman, playing child and suckling, and ox, and ass, and sheep with the edge of the sword. (xxiii. 15.) So Sha'ul keeps seeking him (Dawidh) all the days, but Elohim gave him not into his hand. And Dawidh is timid because Sha'ul had gone out to seek thoroughly for his life, while Dawidh is in the steppe of Ziph, in the rough clearing. Then Ieho-Nathan, son of Sha'ul, rises up and goes to Dawidh, to the rough clearing; and he strengthens his power greatly in Elohim. And he says to him:

"Be not timid, for the hand of Sha'ul, my father, is not going to find thee.

And it is thou that art to be king over Isra-El,
While I am going to be thine for a second man,
And even Sha'ul, my father, knows it is thus."

So the two of them frame an agreement before Iahweh. Then Dawidh dwells in the rough clearing when Ieho-Nathan has gone to his house. (xxiii. 18.)

[Here E 1 begins again, telling the story, § 114, of Saul's persecution of David, and David's sparing Saul (xxvi. 1-25);

§ 115, of Saul's death in battle and in dishonour (2 Sam. i. 6-10, 13-16).]

§ 116.

(vii. 1.) Now it came to pass, because the king dwelt in his house, and it was Iahweh that had given rest to him all round about, from all his enemies; then the king says to Nathan, the Inspired One (Nabhi):

“See, I pray thee, while I am dwelling in a cedar-house,
There is the Casket of the Elohim, dwelling in the midst of a
flapping curtain.”

Then Nathan says to the king :

“If there be anything in thy mind, go, do it.
For it is Iahweh that is with thee.”

Now it came to pass it was in that night; and so there comes a Iahweh utterance to Nathan, to say :

“Go ! and thou shalt say to My slave, to Dawidh :

‘Thus hath Iahweh said :

Is it thou that art going to build Me a house for My abode ?

But I have not dwelt in a house, going back to the days of My causing
the sons of Isra-El to go up from Miçraim,

And up to this day.

But I live going about from tent to tent, and from abode to abode :

And in any place where I have gone about among the sons of Isra-El,

Is there any thing I have said by one of the judges of Isra-El, whom

I directed to pasture My people Isra-El, saying :

Why have ye not built for Me a cedar-house ?’

And now thus art thou to say to My slave, to Dawidh :

‘Thus hath said Iahweh of hosts :

It was I who took thee from the pasture, from following the flock,

To be One-in-front over My people, over Isra-El.

And it hath come to pass that I am with thee, in every thing where
thou hast gone.

And I cause the cutting off of all thy enemies from before thee.

And I will make for thee a name, like the name of the great ones
that are in the land.

And I will set a place for My people, for Isra-El,

And I will plant it, and it shall inhabit what is beneath it, and it shall quake no more.

And the sons-of-wrong are not going to continue bending it down, like as at first,

Back to the day when I directed judges over my people Isra-El.

And I will cause it to rest from all its enemies.

And lo, I am setting forth to thee that it is a house that Iahweh is going to make for thee.

And it shall come to pass, when thy days are going to be full, that thou shalt couch with thy fathers.

And I will cause thy seed to arise after thee, which is to issue from thy bowels.

And I will cause the establishment of its kingdom. (vii. 12.)

It is I who am to be for a Father to it. (vii. 14.)

And it is to be for a son to Me.

And when it does any wayward thing, then I will reprove it,

By the sceptre of individual men and with blows of the sons of mankind.

But it is My grace that I am not going to remove from it,

According as I have removed it from him who was before thee.

And thy house shall get made firm and thy kingdom unto the ages before Me.

It is thy throne that is to be an established one unto the ages.'"

It was according to all these words, and according to all this vision, that even so did Nathan talk to Dawidh.

So the king Dawidh comes and sits before Iahweh; and he says:

"Who am I, O Lordly Iahweh, and who is my house?

For Thou has made me come hitherto.

Then it hath come to pass the continuance of this is a little thing in Thine eyes, O Lordly Iahweh,

But Thou goest on to talk likewise respecting Thy slave's house unto a time far away:

And Thou hast caused me to see cycles of mankind, O Lordly Iahweh,

And what is Dawidh to add yet to say to Thee?

For it is Thou who hast known Thy slave, O Lordly Iahweh!

It is for the sake of Thy slave that Thou hast wrought,

To cause Thy slave to know all this greatness.

On this account Thou hast been great, O Lordly Iahweh,

For there is none like Thee, and there are no Elohim beside Thee,

According to all that we have heard with our ears.
And who is like Thy people Isra-El—any other people in the land ?
Whom their Elohim has gone to redeem for Himself, for a people.
And to set them for Himself as a name (character),
And to do for them great things and revered things,
To drive utterly out from before His people a nation and its Elohim.
And then Thou establishest for Thyself Thy people Israel for a
people for Thee unto the ages.
And it is Thou, Iahweh, that hast become Elohim to them.
And now, Lordly Iahweh, this thing of which Thou hast talked
concerning Thy slave, concerning his house,
Cause it to arise unto the ages: and do according to what Thou hast
said.
And let Thy character (name) be great unto the ages.
To wit: It is Iahweh of hosts who is Elohim over Isra-El.
And it is the house of Thy slave Dawidh that is to be an established
thing before Thee ;
For it is Thou, Iahweh of hosts, the Elohim of Isra-El, who hast
opened Thy slave's ear,
Saying: 'It is a house that I am going to build for thee.'
On this account Thy slave has found his mind to pray unto Thee
this prayer.
And now, Lordly Iahweh, it is Thou who art the Elohim,
And it is Thy words that are to be a reliable thing,
And so it hath come to pass, Thou talkest to Thy slave this pleasing
thing,
And now, do Thy will, and bless Thy slave's house, that it be
before Thee unto the ages.
For it is Thou, Lordly Iahweh, who hast spoken ;
And it is from Thy blessing that Thy slave's house is going to be
blessed unto the ages." (2 Sam. vii. 29).

[Here the Elohistic narrative ends, somewhat abruptly.]

SECTION II.

THE RELIGIOUS IDEAS OF THE ELOHISTIC NARRATOR IN SYSTEMATIC GROUPING.

Prelude.

We have read in the Iahwistic story the naïve folk-lore of the nation. But the Elohist carries us forward from that simple story, and the days when such a tale was written, and was all that men desired. We have reached a time when men wrote to produce a special religious result, and to work a change in the people's ways of thought and conduct. In a sense the writers and readers have degenerated from the pristine simplicity of childlike life into the contentious ways of first maturity. It is a descent perhaps; undoubtedly it is also an ascent, for men are beginning to think of their own characters. However faultily they do this, it is progress, and it is promise. Better days are beginning to dawn. Religion, thought, mankind, life in every sense, is stepping upward.

I.

First, then, among the religious characteristics of the Elohist writer, or the Elohist school,¹ we must set this, that the narrative is composed with a definite religious aim, and even a definite theological purpose. The preacher's method is coming in: the work is "written with a view to persuasion."

¹ We have seen that there are different layers of narrative within the Elohist. This is especially evident in Joshua. Clearly not one man only but a school fell to reflecting and writing in this Elohist or pragmatic fashion.

1. It differs in this respect widely from the narrative of the Iahwist, who was the epic poet of the people. That narrator sat by the camp fire, or in the gate, and chanted the story of the past, largely to gratify the natural interest in story and in the beauty that makes a halo about all such story. He wrote largely also to glorify the kingdom, the nation, the people and its heroes, as the agents of a special Divine plan.

2. But this second narrator, the Elohist so-called, has a different and a definite character that is suggested at once by this very name, "the Elohist." It was observed by very early students of the writings that some passages, in speaking of God, called him simply "the Elohim"; that is to say, they used the class name, or the generic name, for God. We should rather say that they called Him "the Gods," for the word "Elohim" is a plural.¹

Those earlier students observed further that the use in Genesis of Elohim alone was accompanied generally by the presence of certain other peculiarities of style and of subject-matter in the narratives. On the other hand, wherever the name "Iahweh" was used for the Hebrew God, certain other characteristics were observed to be present. Ultimately the Pentateuch, and later on the Hexateuch, were analysed into two elements—the Elohistie and the Iahwistic—each

¹ Elohim is the plural of "Elo'h" (= Arabic Ilah), often written "Eloah" = a God. It is a derivative word, built by trilitrating enlargement from "El" = a Deity. The meaning of this last word has been the subject of much controversy. Most probably, in the present writer's view, the many essays of De Lagarde on the matter set forth the true state of the case. See his "Psalter of Jerome," Appendix; also his "Orientalia II.," and especially his "Semitic Noun-Forms." He shows that the root-idea of לָח is that of "reaching out"; and that the word לָח (El) is a stative, or intransitive form. So "Deity" to the Semite was "The Outreacher." He was thus the fountain of rain, sunshine, life. The idea is similar to that in the Greek expression, "the far-darting Apollo" (Helios), *vide* "Iliad" *passim*. The singular form לָח = "a Deity," is often used: a plural of this is rare. The singular form אֱלֹהִים (Elo'h) is rare in Hebrew, except in Job, that semi-philosophical poem. Elsewhere almost invariably Elohim, the plural, is used; but it is treated mostly as a singular.

containing a fairly complete story of "Origins." The Elohistie story was in general formal, and included the ceremonial regulations of Leviticus; while the Iahwistic story was more like a popular folk-lore poem. The former of these provided the ground-work for the Hexateuch, into which the latter was interwoven, as if by way of parallel and illustrative additions. Naturally the former was regarded as much the older work.

But Professor Hupfeld (1853) showed that there are Elohistie passages which do not belong to the formal, ceremonial document or ground-work of the whole Hexateuch. There are really two Elohistes, and they are writers of quite different sorts. The next step in discovery was virtually made by Graf (1865), who showed that the ceremonial regulations of the "Elder Elohist," hitherto so-called, *i.e.*, of the document which forms the ground-work of the Hexateuch, is really a very late development of Hebrew life, or rather of the Judaism which arose after the exile. This view was speedily seen by most students to be correct; and for a time the ceremonial portions of this document, being evidently young, were supposed to be of quite a different origin from its narrative parts, which were still supposed to be old. These two parts were severed; *i.e.*, the narrative was held to be of very early origin, while the ceremonial was counted quite the opposite. Ere long, however, through the labours of Kuenen (1869, 1870, etc.), it was made evident that the narrative part and the ceremonial part of this ground-work cannot be separated, but that the whole of this priestly document is really a post-exilic work written by a Jewish thinker of the later times.

Now arose the question, what could be the real date of what had been called "the Younger Elohist." The more recent labours of analysts have been aimed at discovering the exact extent and contents of this work. This task is

difficult, but the works in English, more especially of Bacon, *Genesis of Genesis*, 1892, and *Triple Tradition of the Exodus*, 1894, and of Bennett, *Polychrome Joshua*, Heb. 1895, Engl. 1899, have shown with much clearness the following positions:—

(i.) There was an early writer [J], or school of writers [J 1, J 2, etc.], of popular narratives. They called their God “Iahweh,” or “Divine Iahweh” [Iahweh-Elohim]. Probably this school wrote and re-wrote, supplemented and combined their productions about the ninth century B.C. We have examined this work above.

(ii.) There arose another more reflective, more theological writer [E] or school [E 1, E 2, etc.]. We shall see presently what their methods and their aims were. They must have worked during the eighth century, or just before it, and perhaps also as late as 650 B.C.

(iii.) A time came when a writer arose who thought it well to combine these two narratives. He was not pre-possessed in favour of either method, but cared for the preservation of what he counted the substance of each. He is commonly called JE, and at times “the Jehovist”; but this word is really an unfortunate misnomer. Here, however, we are anticipating, and must only add for the present that—

(iv.) Bacon has shown how each of the two documents J and E may be fairly restored in its original form. And this is the most serviceable result for the general reader of all analysis of this narrative Hebrew literature. While the books will still remain prized to the utmost in their present form, the restoration of the original sources lets the general reader follow somewhat adequately the process, step by step, which was followed in the growth of the people’s political needs, their literary readiness, and their religious thoughtfulness and moral elevation. This sort of study

is thus a watching of the finger of God as He marked out the path of the Hebrews, and led them in it; or as He touched their mind into quick and ever quicker thought concerning Himself and His ways. The method adopted by Bacon, in his "Restored Documents," which we are seeking to follow out much farther in this volume, is the historical method, which tells us the actual facts of life, and shows us also the mind of the Creator.

A word of warning must be given here relating to this analysis and these restored documents. There is doubtless a danger that by and by the persistent popular hunger for divinely inspired and infallible documents will incline many, who become convinced of the correctness of the analysis, to transfer their allegiance and devotion to the original documents, and away from the whole volume of Scripture as it stands un-analysed. But the careful scholar's task will then be to prevent such transference of devotion, and to point out that the providential care which could lead many original writers to write, to narrate, or to sing the original stories and poems, led also the collectors to collect. The combination, the weaving together, was providential: no divine "authority" can be attributed to the one man which cannot be attributed to the other. The disregard of any idea of sacredness in the original writings led to the free excerpting here and the free rejection there. It was the mind of the workman that was sacred and free: and as one mind was sacred, so was another, even when they contradicted each other. Even the frequent contradictions become precious, because they show how it is not a fixed writing but a free writer who is sacred. It is the hunger for more light that is sacred and divine. So they wrote "at sundry times and in divers manners," *πολυμέρως καὶ πολυτρόπως*; and to-day the many-voiced literature is the proof of the Present God who is infinite in His ways, and who was not in one man nor

in a few, but in a host of studious men of those times. So he bids each of us also in our times, strangely diverse souls though we be, put our trust in Him who is with us, hard as it may be for our eyes to take in all, or even many of His features.

3. So we return to our characterisation.

(a.) This Elohist writer or school constructed their document with a definite aim to lift the people from their present religious and moral condition, which the writers see about them, to another and a higher attitude towards God and duty. The aim is certainly not to support a doctrine or to establish it for the mere doctrine's sake; as if this doctrine were the only and sacred old orthodoxy, and must be upheld as the traditional and therefore the sacred faith. On the contrary, there is evident all along a sense in the writer that his doctrine is not old, but is new, and he labours to prove and to bring it in by controversy. The evidence of this is delicate, but it can be seen clearly in the Decalogue narrative, as we shall note. The reality of the controversy, however, is to be felt most sharply in the definite effort to alter the current state of thought towards God, and concerning His character and His demands. The work is not an academical play of argument for the sake of theologians. Nor is it written for the sake of such as hold that God finds his special pleasure in those who hold right doctrine. The writer aims with fervour to produce a conviction that will influence conduct, and lead men to follow certain ways of life.

(b.) To this end the Elohist believes that it is the Deity who ought to be glorified in the first place. The Iahwist glorified chiefly the nation; the Elohist glorifies chiefly their God. He presents certain views concerning God, which when accepted shall become grounds for action. So he writes an exhortation, an apologia, or apologetics; and by all this he would persuade Isra-El into a certain state of thankfulness, of conscious devotion, and of definite conduct.

(c.) To use a characteristic expression of his own, the writer wants to "prove" the people, and he describes Iahweh as constantly seeking to "prove them," to see whether they will live in a certain fashion. The Iahwist used to speak of the people proving Iahweh; they tempted Him, and tried Him. The Elohist reverses this; with him it is the folk that are to be tried and proved.

4. It must not be forgotten that the document may represent a school, and not a single individual. The people had to be persuaded to a new course of life; and yet it was the people that produced this writer and his persuading document, or these persuading writers. Their labours are a sign of a wide yearning for improvement. The work did not indeed become a *Magna Charta*, even in that limited sense in which the Deuteronomic document became such; the E story soon became simply one of the two sources from which the JE editor worked up his combined and at times self-contradictory story. So the E work was by no means the formulation of the faith of all men, or even of all earnest men; and yet it represented its school, and it was evidently widely acknowledged and valued. Therefore it represented a strong current of opinion and of faith. We do right to look on it as a monument of a definite stage in the movement of the religious life and thought and history of the Hebrew people.

We shall presently see good reason for supposing that it represents a decided phase of the religion of the Northern Kingdom. It is an Isra-Eli work, not a work from Judah. The northern people were thoroughly religious, earnest, progressive, thoughtful. We have been in the habit of counting them an irreligious people, but we have been mistaken in this.

5. More definitely now we find the Elohist teaching a peculiar doctrine or theory of "God." The theology proper of E is his prominent characteristic, and his theology includes a distinct theory of God's revelations as a progressive series.

In his doctrine, at least in his theory of inspiration, he sets forth a story of a progress of God in self revelation.

(a.) He teaches that the "Iahweh" nature of their God was not known to the Hebrews until they were in Egypt, in trouble, and longing for deliverance. The character of their God, which is expressed by His personal name "Iahweh," was not known to Abh-Raham and Ia'aqobh and Ioseph, and all the companions of these ancestors. In their days they simply called on "Elohim," *i.e.* "the Gods collectively."

(b.) This requires modification thus far that, according to the Elohist, before the deliverance Hebrews did occasionally, although very seldom, call on a God or Gods bearing special names or characters. Thus:—

a. There is an obscure passage, Gen. xxii. 14, where Abh-Raham is said to have cried the character-name of a certain sanctuary "Elohim-Yir'eh," *i.e.* "It is Elohim who is going to see."

β. In Gen. xxxi. 42, Ia'aqobh says:

"If it had not been my Elohey-Abh,
The Elohey-Abh-Raham, the Pachadh-Içchaq that was for me."

i.e. :

"If it had not been my Paternal Elohim,
Abh-Raham's Elohim, Içchaq's Terror, that I had on my side," etc.

γ. In Gen. xxxiii. 20, Ia'aqobh is said to have set up a pillar (and perhaps built a place of sacrifice), and he cried to it (or at it), "El-Elohey-Isra-El," *i.e.* "O Deity, who art the Elohim of Isra-El." This is an exceedingly interesting statement. Evidently here the Elohist is almost unable to veil his belief that the Deity of Ia'aqobh's day had a special name. His Elohistie theology holds him back, and forbids him saying that it was Iahweh. That character-name is not to be revealed until the Exodus.

δ. In Gen. xxxv. 7, Ia'aqobh is said to have built a place of

sacrifice, and to have cried out over the place, "El-Beth-El," *i.e.* "O Deity of the House of Deity."¹

e. In Gen. xliii. 14 occurs perhaps the most important of these pre-Exodus names that are hinted at by E. He writes that Ia'qobh prayed for his sons:

"May El-Shaddai give you mercy."

i.e., May the *Shadd*-like Deity [which may be "the many-breasted Deity" or "the powerful Deity"] give you mercy.

This Deity is mentioned frequently by the writers of Job.² The Ruth-writer also exalts Him: so does Ezekiel.

ġ. We may here note that later on than the Deliverance-Day, viz., at the Chorebh-Theophany, the Deity called El-Qanna (*i.e.*, Deity-ever-jealous) is mentioned, and He is identified with Iahweh.

(c.) The Elohist teaches that in preparation for the great deliverance, the Mosheh or Deliverer, who is then living at Chorebh, the mountain of the Elohim, being moved in soul by the Elohim to rescue the Ibhri people, is also moved to consider what was the character of the Elohim who so moved him. In Exod. iii. 13 *ff.* he lays before the Elohim his need of such knowledge. He feels that the people will seek for such knowledge, and will ask him directly, "What is the name of the God of our fathers?" This seems to mean that the people would say: "You tell us it is the Elohim of our fathers who is going to rescue us, and that it is He who has sent you to do this work. We know, indeed, that our fathers worshipped Elohim. But those Elohim have suffered us to come into this trouble. Can you tell us aught of the nature of the

¹ Dr. Ball in "Polychr. Gen.," on this passage, fears that such a name could hardly be given to a *place*. The difficulty disappears when we remember E is not so much giving us actual place-names, but giving us a theory, and is changing both story and names according to what he firmly believes is the demand of his doctrine. Such changes are of very common occurrence.

² Twenty-one times.

Elohim, or of any one of them, which might help us to believe that they will truly be our friends and are going to deliver us?" Our writer says: "Then Elohim answered Mosheh, saying, I am just that which I am, and they are not to ask thus curiously or doubtingly about Me." This passage may, however, mean: "Elohim replies, you may say to them it is Ehieh (I am going to be) who has sent me to you," and by this the Mosheh would mean to promise that the future will show what is the character of the Elohim.

(d.) Now, from this point onward in his story, our Elohist uses often, although not exclusively, the word "Iahweh" as the name of the Elohim. He frequently speaks indeed of "Elohim," just as he had done before this theophany; but he uses also the name Iahweh. A glance at the document, as given above, will show this.

(e.) It is difficult to say why the name Iahweh is not always used henceforth. Possibly the writer, or the school or some members of it, were approaching the idea that the plural Elohim was really the name for One Being, and that the name Iahweh must not be used in such a way as to teach men that Iahweh was only one of the many Elohim. They would, perhaps, hold that the two names ought to be used interchangeably.

(f.) The writer's expression, "It is Ehieh that has sent me," is possibly a play upon the etymology of the name Iahweh. It is a mistaken play, for *Iahweh* comes from the root *Hawah* = *fell*, while *Ehieh* comes from the root *Haiah* = *was*. These roots may, indeed, be related, yet they are not identical. The bit of etymology suggested by the writer is nevertheless interesting, because it is one of the many signs that this school of writers belonged to a reflective time, an age when men began to philosophise.

(g.) All this representation by E is quite different from that given by the Iahwist. The latter speaks of Iahweh all

through his Genesis story: to him "Iahweh" is the name of the Ibhri Deity in all past ages, from the first day of Creation onward. The two narratives represent quite different and even contradictory theories of the date of origin of the name.

6. This leads us at once to see that E believes in a progressive revelation of the nature of God, especially concerning the central truth of all truths, the character of God. E's doctrine is that men become able to appreciate the facts only as they move on in time. Even the patriarchal men of God, Abh-Raham and Ioseph, were quite unaware that their Deity possessed the character expressed in the name Iahweh, and which that name would declare later to men, for those later men would be the first to receive it. Even the divinely chosen Mosheh was called to his great task, and was commissioned before it dawned upon him by divine inspiration in answer to his own seeking that there was such a special character. So the Elohist writes his progressive theology; indeed without such he could not exist.

And since, as we said, the work represents a trend in the mind of many persons in the nation, we have a clear mark of the finger of God pointing men, even those early, simple, earnest men, to this method of a progressive revelation as the way of Divine guidance for them. It was clearly the "better way." It was a better way than the old Iahwistic faith that all they were ever to know of God's character had been given to them and all men fully from the very earliest times. Surely it was not because men like E were little guided or ill guided that they breathed this air of progress. Rather may we conclude that they were well guided, and we may confidently expect that far greater advances should be the steps by which their followers should follow after God and walk with Him. This Elohist was no slave to the opinions of the fathers, and never has such slavery been godliness.

We must observe, too, how there was a rightness in this very contradiction between J and E. The Iahwist was right in speaking as if men had always known Iahweh. For while his conception of Deity was comparatively elementary, yet we may suppose that comprehension of Iahweh's character had actually been always growing larger. This growth had, however, been virtually unperceived; and so the Iahwist was honest in thinking of his Adham as coming in a very few days of his existence to a fairly full maturity, such as the writer himself possessed. He was mistaken, of course; many simple people make such mistakes, and J is a good illustration of an elementary way of thinking.

On the other hand, however, the Elohist is full of an idea of his Deity's character, which he feels he has received as a new revelation. We shall presently examine his view of the revelation he received at the Exodus. Meantime it is enough that while the Iahwist thinks of the Exodus as a great political event, and as a sign of the value of the nation, but does not impute to it any significance as revealing something new concerning the nature of God; the Elohist, on the other hand, who almost depreciates the worth of the people, thinks of the Deliverance as a great religious education, and looks back on it as a time of Divine revelation. Of course, in reality this revelation did not come to Isra-El at the Exodus, so much as it came to the Elohist and his school and his likeminded countrymen long ages after when they began to reflect. The revelation was given of God in and to the reflective minds. Then these, being still like children, did somewhat as the Iahwists had done, and read back their own possession into the past. They fancied, very naturally, that the best they had had become the property of the best men at the great time of deliverance. They were mistaken in this, and yet they were perfectly natural and even wise in believing that the conception they had of the character of God

was not what had been from the farthest beginning. They were right, although faulty in their philosophy, and so were the Iahwists right: but each was only a stage in the progress. God is always the same; but men are for ever learning more of Him. The later men dare not say they know only what the fathers knew; if they do, then they are denying some of the ways of God.

7. The Elohist thinks of God as a distant being or one who keeps aloof from the people. We recall how the Iahwist never dreamed of his Deity being other than a member of the tribe. His Iahweh was one who could come in on occasion, and sit down at a feast with men, and talk with them, and argue and persuade and be persuaded just like any other member of the tribe. But the Elohist has reflected so far on the nature of God that he has come to think He is never close at hand. Deity is not so near as to be always easily understood, just as the conception of Him at first is something very partial. He is always somewhat veiled, exalted just out of sight. He makes His communications always through some mediating person. He can indeed become visible and He can talk face to face, but that is only in the very rarest cases. This is evident as we read the story.

(a.) Very commonly Elohim gives His revelations during dreams in the night. So He did to Abh-Raham at Shekhem and apparently again concerning Haghar; to Abhi-Melekh at Gerar, to Ia'aqobh on his pilgrimage and again when in Labhan's employ; and also in Be'er-shebha'; to Labhan on his pursuit; so to Ioseph, to the Par'oh's servants, to the Par'oh himself, to Ia'aqobh in Egypt; to Bil'am in Pethor; to Shemu-El at Shiloh. All these see visions of Elohim in dreams, rarely when waking. The Elohim conceals Himself thus: He keeps away from intimate contact with men.

(b.) In other cases the Elohim sends a messenger, the

Mal'akh of Elohim, to convey the utterances. This messenger (Mal'akh) calls to Hagar out of the heavens; to Abh-Raham when he is about to kill his son; and again to Ia'aqobh at Mahanaim. A Mal'akh is promised to Moshch as leader from Chorebh to Kena'an, and a Mal'akh directs them after Iehoshu's death. It is true that the Iahwist's narrative speaks of the Mal'akh of Iahweh, but this messenger is at times almost indistinguishable from Iahweh himself. He is perhaps to be thought of as "the Iahweh who is a messenger," and so comes into direct and intimate contact with men in all sorts of doings of men, feastings, etc., etc.¹ But on the other hand, E in most cases keeps even this Mal'akh away from such contact, for E's Mal'akh calls out of the heavens to men, to Hagar, to Abh-Raham. In J's story of Ia'aqobh's vision at Beth-El, Iahweh stands beside Ia'aqobh and talks with him face to face; but when the Elohist describes this same theophany, he says there were many messengers (Mal'akhim) going to and fro between heaven and earth upon a sloping ascent, thus carrying communications between Elohim above and men below. This illustrates the advance in reflection which E or the Elohist school has made. J has the childlike familiarity with the Deity, who is well known; E has the maturing youth's sense of awe before the high and great invisible God.

(c.) In a similar spirit E describes those events in the exodus from Egypt, wherein God interposes.

a. Thus at the giving of the Decalogue J lets a company of the elders feast on Mount Sinai with Iahweh; and then a covenant is made in the presence of all the people. But when E has let the people hear the thunders, and even the "voice" by which Elohim spoke from Mount Chorebh to

¹ So in the story of Sodom, Gen. xviii. and xix. The story of the Captain of Iahweh's host seems to be another illustration of this identification. The passage is, however, not quite certainly "J's." (Jos. v. 13.)

Mosheh, then he pictures them as begging at once that all direct utterance from God to them should cease, and that everything should be communicated through Mosheh. So Mosheh proceeds to the mountain top, and receives not only a copy of the Decalogue written by Elohim, but in addition the lengthy code of further directions (judgments or judicial decisions, *mishpatim*) for the conduct of life, national, civil, and private (Exod. xxii. ff.).

β. The position of Mosheh in the E story illustrates the Elohist conception of the relation between Elohim and men. Mosheh does not receive revelations by dreams and the like as other men do. For this man, we are expressly told, is not as other men, but Iahweh talks with him face to face. In his case alone, then, the elder method of the J writer is kept up, but careful intimation is given that Elohim has no such familiarity or intimacy with any other men. Of course, some such exception had necessarily to be allowed, else how could any certain teaching come to earth at all. The theologian of E's sort always provides for communications at least to himself, and hence arise the controversies characteristic of nascent thoughtfulness and teaching. They have excellences, indeed, partly in the clear insistence on *some* communication with God; and then, further, in this feature, that it is an *individual* who is thus honoured with a special word from God. The value of the individual begins always thus to rise into high significance and recognition.

The E writer states his theory clearly, and defends it in a peculiar way.¹ He makes Mosheh's own kin resent and question their brother's high privilege. They say: "Is it indeed only in Mosheh that Iahweh hath talked?" Then, since Mosheh is a very submissive man and no self-assertor, there comes a word from Iahweh to those kinsfolk: they are taught that they may all be "prophets" [Nebhi'im,

¹ Num. xii.

inspired ones], but that Mosheh is more. Mosheh the Deliverer is "Iahweh's Slave."¹ Thus E is led on to a conception of various grades of ability to receive Divine communications; and all this marks plainly an increasing sense of distance between Elohim and men.

γ. In this connection the method is significant in which the wonders of the Exodus are described as having been produced. This will be seen if we set side by side brief outlines of the J and E stories of these wonders.

THE IAHWIST SAYS :

1. As introduction to the matter,
 - (a.) Mosheh is directed by Iahweh in the Fiery Tree to convince Hebrews and Egyptians of his mission by the wonders or apparitions of a serpent, leprosy, and blood, worked by Iahweh to the surprise of Mosheh himself.
 - (b.) Aharon is to help by speaking instead of Mosheh.
 - (c.) The plea to Par'oh is in vain.

2. First J Plague: Dead Fish in Nile.
 - (a.) Par'oh's mind is weighty (Kabhedh, קָבֵד), self-important. He refuses to liberate the people.

THE ELOHIST SAYS :

1. As introduction to the matter,
 - (a.) Mosheh is at the Mount of Elohim; he is summoned (in Elohist formula), and receives the revelation of the name "Iahweh."
 - (b.) He is bidden "spoil" the Egyptians on leaving them.
 - (c.) He is to take a certain wonder-working Rod with him to Egypt.
 - (d.) He goes with Aharon to Par'oh, but pleads in vain.

2. First E Plague or Wonder: Blood in the Nile.
 - (a.) Mosheh, being inspired, expects even compulsory dismissal of the people from Egypt.

¹ The story of this idea of "My Slave," "Iahweh's Slave," is most important. Amos (iii. 7) identifies the "slaves of Iahweh" with the "prophets" as receivers of Iahweh's secrets. The Elohist school draws a notable distinction in function between these two classes, as we see. Then the great lyric poet of the exile whom Deutero-Isaiah quotes (Isa. xlii. 1-4; xlix. 1-6; l. 4-9; lii. 13-liii. 12), sings of this "Slave" as a Saviour of the highest sort. Finally the writer who quotes these lyrics calls all Isra-El the "Slave of Iahweh": he seems hardly able to grasp the high idea of the lyric poet (cf. Isa. xli. 8f., xlii. 18f., xliv. 1f., 21; xlv. 4; xlviii. 20).

(b.) Mosheh, being inspired, says that Iahweh will kill the Nile fish, and its water shall stink and be undrinkable: and this prediction proves to be correct.

(b.) He takes the wonder-working Rod, goes out, and meets Par'oh.

(c.) Before Par'oh he smites the Nile with the Wondrous Rod; and it becomes all blood.

(d.) Par'oh turns away regardless of this.

3. Second J Plague: Frog-swarms.

(a.) After seven days an inspiration bids Mosheh predict frog-swarms, unless liberation be granted.

(b.) The frog-swarms come. Par'oh yields. Mosheh prays for cessation of the plague and is heard.

(c.) Par'oh's mind grows self-important again.

3. Second E Plague, or Wonder: a Storm of Hail and Lightning.

(a.) By inspiration Mosheh stretches the Wonder-Rod toward heaven. A terrific and destructive Lightning Storm comes from Iahweh.

(b.) Par'oh's mind is firm (chazaq, חָזַק); there is no liberation.

4. Third J Plague: Dog-flies.

(a.) Again inspiration; again alternative predicted, liberation or flies, the plague not to affect Goshen.

(b.) The flies come, ruinously.

(c.) Par'oh says, "Well, sacrifice, but here in the land."

Mosheh says, "Impossible."

(d.) Par'oh yields, saying, "Go: but not far;" Mosheh prays for mercy on him and is heard.

(e.) Again Par'oh's mind grows self-important: he withdraws his permission to go.

4. Third E Plague or Wonder: Locust-swarms.

(a.) By inspiration Mosheh stretches the Wonder-Rod over the land. Destructive Locust-swarms come at once.

(b.) Iahweh makes Par'oh's mind firm: there is no liberation.

5. Fourth J Plague: Cattle-Pest.

(a.) Another inspiration, prediction, and alternative: Pest will come *to-morrow*.

5. Fourth E Plague or Wonder: Darkness.

(a.) By inspiration Mosheh stretches his hand towards

(b.) To-morrow it comes. Egyptians suffer : Isra-Elim do not.

(c.) Par'oh's mind is self-important : no liberation.

heaven : at once there is absolute darkness in Egypt for three days. But the Isra-Elim have light in their dwellings.

(b.) Iahweh makes Par'oh's mind firm : there is no desire to liberate.

6. Fifth J Plague : Storm.

(a.) Again inspiration, prediction, alternative. A storm will come *to-morrow*.

(b.) So to-morrow it comes fearfully : but not in Goshen.

(c.) Par'oh says : " I have come short this time : " Mosheh prays : relief comes.

(d.) Par'oh and his slaves now build up increased self-importance of mind : they are worse at fault than ever.

6. Fifth and Last E Plague or Wonder : Death of First-born.

(a.) By inspiration, Mosheh expects one more plague.

(b.) The people are dismissed in haste in the night !

(c.) They "spoil" the Egyptians of jewels.

7. Sixth J Plague : Locusts.

(a.) Inspiration, prediction, alternative : Locusts are to come.

(b.) To-morrow an east wind from Iahweh blows in the locusts fearfully.

(c.) Contrition : prayer by Mosheh ; a west wind from Iahweh blows every locust away to the Reedy-Sea.

(d.) Par'oh says : " Go, but do not take your cattle." Mosheh demurs.

(e.) King and Deliverer prepare to part finally.

8. Seventh J Plague : Death of First-born.

(a.) By inspiration, Mosheh announces the dreadful stroke, and the liberation that is sure to follow.

(b.) The Isra-Elim hold a Pesach (Limping) Feast.

(c.) The first-born die : Iahweh has done it.

(d.) The Isra-Elim are urgently sent away by Par'oh and his people.

9. At the Reedy-Sea, Iahweh, in cloud and lightning, wind and sea, saves Isra-El ; and ruins the pursuing Egyptian host.

10. By inspiration, Mosheh sees how to sweeten bitter fountains—by dipping in a kind of plant ; also how to provide many such helps on the journey.

7. At the Reedy-Sea Mosheh, moved by inspiration, lifts up his Wonder-Rod ; then at once the messenger of the Elohim deals wondrously, and Isra-El is saved.

8. By inspiration, Mosheh strikes a rock with the Wonder-Rod, and water flows for the starving people. So he works many such deeds.

The character and theological leanings of E are evident on comparison of these narratives. We may point them out briefly thus:—

(i.) The Deity is the great Power behind all forces and in all agents, of course in E as much as in J.

(ii.) But in E the Deity is quite hidden and distant ; while the agents, Mosheh and the Rod, are what *appear* to be working. In J, on the other hand, the actor is seen to be the well-known Iahweh himself, who is known to be always near, and who comes often into familiar contact with men.

(iii.) In E the agents take on a kind of exaltation and imperial stateliness when they are persons, or a mysterious and almost magic exaltation and essence in the case of the Wonder-Rod. They become objects of almost superstitious reverence. In J, on the other hand, the means which Iahweh uses are the usual forces of nature—the wind now from east now from west, clouds, driven waters, dead Nile-fish which poison the water, herbs which heal bad water, an eloquent speaker, a wise predictor of *future* events in nature,

feats much like what cunning Orientals perform with serpents, and the like; and by these the actor Mosheh himself is at first quite naturally astonished and frightened.

(iv.) In E the acts are performed instantaneously by the stately lifting of the Wonder-Rod, and except in the case of the three days of darkness, the writer does not concern himself to tell of any cessation of the plagues. They are thus hardly described as plagues, but rather as wonders suddenly shot forth from a mysterious source. In J, on the other hand, the events are predicted; and when they have wrought repentance by their bitterness, then it is by the very natural prayer of Mosheh, the man of God, that a respite is won.

(v.) The effect of E's wonders is singular. At the first Par'oh is simply careless; the second wonder is serious, yet Par'oh is firm (chāzāq). At the third the result is almost incomprehensible to the reader, for Iahweh himself causes Par'oh's mind to be firm, and so the Deity is verily a distant and inscrutable being. We remember here, however, that the events are represented by E as wonders, he does not think of them as plagues; and so he is not concerned with any unendurable nature in them. His object is to picture a definite series of marvels which are fully planned by the mysterious Elohim, and which must be *completed* before the definite result is produced.

In J, on the other hand, the whole picture of Par'oh is singularly true to common life and to simple nature. Psychologically all is much as one might expect. Par'oh is naturally self-important, and he feeds up this nature of his whenever he can: but he is swayed and bowed again and again. He tries to bargain, he cries for mercy, he even grants that he has failed; then he grows fiercely angry and defiant, then terror-stricken. Once more he is furiously revengeful, and finally he is lost in a contest against the forces of nature.

In the later stages of the deliverance, E pictures Mosheh

still working wonders with the Rod, to procure water, or to procure victory over the Amaleqi hosts;¹ perhaps, also, to cure those bitten in the plague of venomous serpents.² The mysterious, incomprehensible methods of the working of Elohim continue to represent Deity as far away and concealed.

Here may be added mention of similar things described in the Elohist's story of Iehoshu', Shemu-El, and Dawidh. Such are the wondrous cleaving of Iarden at the touch of the priests' feet; the two stories of the wondrous fall of Iericho's walls; the wonder in the skies at the fall of Ai, and the wondrous hail-storm during the conquest of the allied Kena'ani kings. Jehoshu' repeatedly works such wonders by reaching out his Javelin as Mosheh had done with his Rod. Similarly E tells of Gid'hon's inexplicable wonders; of the repeated tumbling of the image of Dagon before the Iahweh-casket; of the thunderings which confound the Plishtim, and those which Shemu-El summons to his support on a day when no such thunderings could be expected. Somewhat akin is his story of Dawidh smiting the giant with a little stone, and so destroying the Plishti glory and strength.

(*d.*) Among many sorts of persons who thus receive communications from Deity, a few are singled out and described as having had special adaptation and preparation, from infancy up, for such prerogatives. Such are Ioseph, Mosheh, Iehoshu', Shemu-El, Dawidh. Thus, E's Ioseph is a wonder-child dreaming lofty dreams till his brother and even his father are startled; but J's Ioseph is simply a lad who is very dear to his father. E's Mosheh is wondrously rescued from drowning, and is adopted by a princess; J's Mosheh is an ordinary but brave man of the house of Lewi. E's Iehoshu', when a young man, is Mosheh's religious assistant who

¹ Exod. xvii. 8 ff.

² Num. xxi. 6 ff.

ascends the Mount of the Elohim with Mosheh, and then always lives in the Sacred Tent: J's Iehoshu' never appears until the Iarden is crossed; his name is not among the Spies, Kalebh being the only faithful spy whom J names. E's Shemu-El is born wondrously, and from earliest childhood is brought up in the sanctuary as a priest; he is very early a receiver of theophanies, as all the people know: J's Shemu-El appears, on the contrary, from the outset as a matured seer and priest. E's Dawidh begins in the story as a little shepherd-lad who, although so young, has already done wonders in killing lions and bears; once he kills a giant, and Iabweh is with him: in J, on the other hand, Dawidh's first appearance is as a mature man, a cunning harper, a great soldier, full of wisdom and resource, who is to understand and relieve the mental disease of the king by his skill and his music—that natural medicine of the mind. Saul himself is described in two correspondingly different ways in the two stories.

We may indeed say that each of the two narratives is natural. The Elohist's idea of the distance of God and of His sending communications to men through a few exalted persons only is natural amid the rising tendency towards philosophising concerning God and men. Both stories are valuable, and to lose either, or to miss the fact of the existence of either, would be a serious loss. To confound them, and to pay no attention to their differences, would be indeed to throw away light concerning the ways of God in His education of a people.

(c.) One more feature of the Elohist story further illustrates well the E theology, and its theory of God as standing aloof from men. According to E, the Elohim is continually "proving" the people, testing them to see whether they are worthy of their high vocation as His special national agent. J also uses the word "prove" quite often, but with him it is

the people who prove Iahweh. This feature in the Elohist's picture shows us that there is arising a national consciousness of a high destiny through the *Divine* economy. The exaltation of Deity is producing also an exaltation of the ideal for the people. This it is that lets us feel how E, with his apparent narrowness, is really higher and greater than his predecessor. Such is the steady method or economy of the education of men: in age after age they seem to move away farther and farther from the simplicity of childhood; they seem to grow narrower in aim, and almost childish in their exaltation of this and that little thing. But they are concentrating thought on these things; they are grasping more closely and firmly one part after another. So the race is rising to full grasp of all, and is advancing to a maturity and a largeness like God's own. Men are becoming more Godlike.

II.

This last feature of the theology proper of E leads us directly to observe more especially his ethics. He has very definite moral interests and ideas. How could it be otherwise with one who so evidently felt and tried to express the overawing sense of a great unseen Being who was Master of all things, and therefore Lord of souls. It is our moral nature that really gives us our deep sense of God. Our theology grows out of our morals, and with our sense of Conscience and Duty. Therefore in a theologian like the Elohist we expect to find a strong moral nature, and we find we are not mistaken.

1. His Decalogue illustrates this. Somewhere in the regions far south of Palestine, away among the mountains in the Sinaitic peninsula, a great theophany had been experienced by the refugees from Egypt. The little caravan that E describes had heard the thunder peals of a great storm,

and they had believed that God spoke to them in those peals. They carried away with them from the place two slabs with peculiar markings. These they believed to be divinely-made records of the utterances of God in that storm.

It is evident that the exact spot and mountain where the storm fell was uncertain even in early days; for while the J record calls it Sinai ("Thorny"), E has no hesitation in calling it Chorebh ("Burning"). It is not strange that the people who lived far away to the north of the whole region should in later ages have a variable tradition as to the exact place. Nor need we be surprised to find that the markings on the slabs were not always read in the same way. Have we not difficulty in translating ancient writings, and have we not sometimes various interpretations of such? These markings were looked on as something unlike men's handwriting: the Deity had made them, and men might need correction in their interpretation of them. So while J had counted them as demands concerning ritual, the Elohist declares that they had another and more ethical meaning altogether. E holds that the original markings demanded chiefly righteousness, reverence, justice, kindness, honesty, purity, and truthfulness between man and man. He believes, indeed, that the original slabs were broken and flung away because of the sin of the people; and then, says he, there came to be written a fresh set of slabs, and the interpretation of these he gives as not unlike that given by the Iahwist, namely, a series of ceremonial regulations.

When, in later days, the Deuteronomist repeats the Decalogue as the introduction to his new system, he pays no heed to the second or ceremonial ten rules, but declares that the original Decalogue was very like what E's first copy of it had said. He does not agree with E altogether, but he agrees largely in this respect; and he holds that the people themselves are witnesses to the fact and character of that Deca-

logue. Now, certainly the Elohist's original Decalogue shows him to have been eager for a high standard of morality.

2. But E goes farther. He teaches that when the Decalogue had been revealed, the people begged that all other revelations from the Elohim concerning conduct should be made through Mosheh. And so a series of laws were to be given later. These stand now probably in our book of Exodus, cc. xxi. to xxiii. This section is not uncommonly called "The Book of the Covenant." But Prof. Bacon,¹ in his analysis of the text of the second, third, fourth, and fifth books of the Pentateuch, has given strong arguments for concluding that these chapters originally occupied in E a place such as Deuteronomy v.-xxvii. occupy in the present Pentateuch. That is to say, the original E recorded that at Chorebh only the Decalogue was given, that then no farther laws were promulgated until the wanderers reached the plains of Moabh; that there Mosheh spoke at first somewhat as we read in Deut. v., but then, instead of giving Deut. vi. to xxvi., he proceeded to promulgate the laws which stand now in Exodus xxi. to xxiii. When, in later years, the Deuteronomists thought out their "One-Sanctuary" theory, and wrote Deut. vi. to xxvii., or perhaps only Deut. xii. to xxvii., they removed the original Moabh laws (Exodus xxi.-xxiii.) from their original position, and put in their place what we find in Deuteronomy, namely, the law that there shall be One Sanctuary only, and that all other arrangements shall be altered to correspond with this. Later still, collectors or editors did not like to lose the elder set of Moabh laws, and so they inserted them, oddly enough, just after the E Decalogue in Exodus. It is well for us, in any case, that these Directions have been preserved at all, and that so we can see more of the ethical character of E.

The strong moral tone of this Moabh-Book (Exodus

¹ *Triple Tradition of the Exodus*, as above.

xxi.-xxiii.) is felt at once if we only read the headings of the sections in the common version.¹ Laws are laid down for careful treatment of Ibliri slaves : for avoidance of Homicide and other Injury by man to man, and for due punishment of it; for making good any injury caused *by* Beasts or injury done *to* Cattle; for punishment of Theft, and of Arson; for protection of Trusts; for indemnity for Seduction; for Proprieties; for Neighbourliness; for Reverence; and for Judicial Uprightness.

The writer or the codifier of these must have felt that such formulation and appreciation of the values of life, of character, of property, of society, are of high importance. The Elohist school were the beginners of definite thought on such values, and on methods of securing worthy regard for them among men; or at least they began to codify these.

No doubt some at least, perhaps many, of these regulations were gathered from the current procedure of the times; perhaps some of the rules and methods were even then already ancient. But here we find definite codification, and the earliest of such codifications that we know. This is a weighty mark of a stage of moral rise among the people.

3. The Elohist has a peculiarity which strikes a reader at first as a questionable feature in his morals. He finds excuses for the sins of the patriarchs. Like J, he does not hesitate to tell the tale of bad deeds, and very bad deeds, practised by these men, *e.g.* by Abh-Raham towards Haghar, by Ribhqah towards Içchaq, by Ia'aqobh towards Labhan, by Iehoshu' towards his enemies, by Shemu-El towards Aghagh. But in every case he gives an excuse. The excuse, however, is never a claim that the sinner has inherited a sinful nature from his ancestors, near or far. Such an idea is unknown to this theological writer and his school. The excuse given for

¹ The text has been omitted above in the restored Elohist Document, *vide* p. 396, §§ 59, 60, for lack of space.

Abh-Raham's unmanliness to Hagar, the concubine-mother of his son Ishma-El, is that the Elohim directed him to do what he did. Here is the distant, incomprehensible nature of God re-appearing. Ribhqaḥ's lie is coolly owned for her by E; and when her son, who shares her lie, is blessed by his father, it is held that the blessing cannot be annulled. Ia'aqobh's doubtful practices are said to have been helped, and even planned by the Elohim. This looks as if the Elohist counted moral righteousness as of little account in comparison with certain plans for the nation which the Elohim has laid down. But underneath all the tale there is rather to be detected the Elohist's sense that such conduct did need some sort of hiding. He does not try to justify the conduct, but shows that he feels he cannot; for he turns for shelter not to inborn frailty, but to something in the Elohim like an oriental despot's blind command.

4. We must remember however, further, that many such deeds and practices are described by E, and approved by him, or allowed by him with never a thought of excuse for them, and with never a dream that they need excuse, while we condemn them entirely. His level of morals was below ours. He is a polygamist. He approves of the bloody cruelty in battle at Iericho and elsewhere under Iehoshu', and Sha'ul, and Dawidh. To-day even the fanatics who prepare wars are ready to be very humane to the vanquished, and to any enemy when once he is disarmed. Not so, according to E, were Iehoshu' to his captives, Shemu-El to Aghagh, and Dawidh to the miserable Amaleqi. The Elohist did not count such conduct questionable: it was right according to his level of morality. If we say he published the Decalogue, which is to-day regarded by very many as the foundation of the moral standard, we must remember that the Sermon on the Mount pronounces the Decalogue's requirements insufficient. Says Matt. v. 21 ff.:

“Ye have heard that it was said to them of old time,
‘Thou shalt not kill.’
And ‘whosoever shall kill shall be in danger of the judgment.’
But I say unto you,
That every one who is angry with his brother shall be in danger of
the judgment.”

This level of morality is certainly higher than the level of many to-day; but it was the level of some Christian souls 1800 years ago, and to those the Decalogue was insufficient. E is certainly higher than J, but both are far below the level of the mind of Jesus.

5. Let us turn to the ceremonial requirements of the Elohist. These may be called the social marks which announce membership in the society where Iahweh is the supreme member. It is a mistake to suppose that the Elohist, any more than the Iahwist, was above ceremonialism, or thought it needless. Neither of them can be styled a “prophetic” writer as distinguished from the “priestly” writer or school who wrote the document “P,” which expounds the Aaronitic system of priesthood and ceremony. The following ceremonial or “priestly” features of E show this:—

(a.) The central object among the nomadic band of refugees journeying hither and thither in the deserts was a tent, called the Tent of Trysting, or, in other words, the “temple” where Iahweh agreed to meet the people when they wished to enquire of Him. There was always at least one official minister there—viz., Iehoshu‘. Apparently the record of the Chorebh Covenant was sheltered in this Tent of Trysting; it was probably kept in the Iahweh Casket along with the strangely marked slabs brought from Chorebh, the Mountain of the Elohim. The Elohist seems to describe this tent as pitched outside the camp and beside an altar, where he says there were also set up twelve Maçsebahs, or pillars to mark the place of a theophany. This theophany is described as having been vouchsafed in the form of a cloudy pillar resting

on and swaying upwards from the Tent. The form of it was doubtless suggested by the column of smoke rising from the altar. Evidently, then, our author counts sacrifices and symbols and officials as essential to religious life.

The fundamental sanctuary law of the Elohist is given in Exod. xx. 24: it says, "Sacrifice wherever you have a Theophany." This embodies the idea that definite places, altars, pillars, and slaughterings are indispensable in religion. The Deuteronomic document builds on the Elohist's theory as foundation, when it emphasises this idea of the importance of some place which contains certain unique symbols. The place or sanctuary is not yet so exclusively localised in one place only by E as by D; but he is only a step from that idea. The One-Sanctuary idea is coming: the Elohist is the herald of the Deuteronomist.

(b.) Let us note what local sanctuaries are named by E as old and important. These are (α) Shekhem, used by Abh-Raham (Gen. xv. 1-5, *cf.* Josh. xxiv.), taken in possession as a special treasure by Ia'aqobh and his followers, and counted as the prerogative inheritance of the Ioseph-house, the chief tribe of the northern kingdom. (β) Next Qadhesh and the Well of Oath (Be'er-Sheba'), in the far south, are named as sacred in hoary antiquity, or as consecrated in very early recognition of agreements between the Ibhrim and other nomads. They are solemn tokens that the Ibhrim and their Deity with them own, in some sense, the regions round these sanctuaries. In all ages the Ibhrim seemed to look to the south as the origin and favourite home of their Elohim; hence it was natural that they should describe these southern sanctuaries as being among the first they possessed. There was another sanctuary in the south land where, according to E, the revelation came to Abh-Raham that child-sacrifice was no longer demanded by Elohim. The name of the place is obscure, but may be Moreh, *i.e.*,

Shekhem,¹ and Bacon² gives another suggestion pointing out that the event took place at the "Mountain of Elohim," and such we know from the Exodus story was Chorebh, where also E's Decalogue was given. This seems just what we might expect to be the place for such a revelation.

(γ) Again, there was a Beth-El, or House of Deity, or sanctuary erected at a spot not far from Shekhem, where a theophany had been vouchsafed: and this Beth-El was surely a very prominent one, since it carried by itself the generic name.

(δ) The next sanctuary mentioned by E is one away to the north-east in the East Jordan land:³ and this is noteworthy, for the Iahwist also mentions this place, and he locates also a famous burial-place, that of the hero Isra-El, away in this region.⁴ Perhaps the Elohist's account is an effort to give for a very ancient shrine a genesis and an explanation more in accordance with his own ideas.⁵

Next in order of narrative we find E speaking again of the Shekhem sanctuary, and of that at Beth-El. He says that at the latter the worship of El-Shaddai was practised, whatever that might be.

(ε) The narrative gives next the long account of worships around Chorebh ("the Burner"), the Mountain of Elohim, which is located in the land of Midhian. Here Mosheh received his call; and here the Decalogue was given.

(ξ) Henceforward the people have the moving place of theophany and sanctuary.

(η) Then they worship a long time at Qadhesh, *i.e.* a Devoted Place. It is becoming evident that the refugee Iblirim established themselves as a settled people for many a day and year in the oases about a "Qadhesh," just south of

¹ *vide* § 6, p. 324, *supra*.

² *Genesis of Genesis*, pp. 142, 288.

³ Gen. xxxi. 45 ff., § 10, p. 336.

⁴ Gen. i. 10, § 33, p. 154.

⁵ Cf. also the "Priestly" story of the altar "Gal-Ed," in Josh. xxii. 93-4.

Judah.¹ Here they had a great Theophany that delivered them from almost utter destruction by the Amaleqim: and this fact becomes one of the great points of their story.

(θ) Next we find record of a command of Mosheh to make Mount Ebhal, which is Shekhem, a prominent sanctuary in the west land.

(ι) At the invasion of the west land there is a sanctuary set up, with Pillars, at the Iarden side. It is called "Gilgal" (Rolled Stoneheap). Doubtless it was an old sanctuary to which E seeks to give his own meaning.

(κ) Once more Shekhem becomes very important. At the end of Iehoshu's career that leader gathers the people together there. At this great sanctuary and under its Sacred Tree he renews the covenant. It is to be noted that the Deity is here emphatically named "El-Qanna" (Jealous Deity) as well as Iahweh. Was El-Qanna originally that one of the Elohim who was worshipped at Shekhem?

(λ) Then the story of Gidh'on and of Abhi-Melekh centres in the sanctuary at Shekhem.

(μ) The sanctuary of Yiphtach is at Miçpah (Place of Outlook), which might be any one of many places of the same name, but was probably the same as Shemu-El's Miçpah.

(ν) A new sanctuary is planted by the Danim away in the north near Lebhanon.

(ξ to π) The story of Shemu-El starts at a sanctuary in Shiloh, where the Iahweh-Casket containing the marked slabs is preserved, but then it is continued at the sanctuary in Miçpah, where the choice of a king is made and consummated. Further, during the course of these events, Shemu-El does not hesitate to erect a new Maçgebah (Sacred Pillar) at the spot where the Plishtim have just been defeated by the Isra-Elim aided by a theophany. This pillar, named

¹ Cf. Stade, *Entstehung des Volkes Israel*, in "Akad. Reden." Giessen, 1899.

"The Stone-of-Help" (Ebhen-Ezer), was of course a sanctuary. Another well-known sanctuary was at Nobh.

Certain important characteristics of the religious movements of the times are illustrated by these sanctuaries, fifteen to twenty in all, which the Elohist holds very sacred.

(i.) He starts with Shekhem near Ebhal. Again and again he recurs to this, making it the sanctuary of the first revelation of Divine purpose, making it also the sanctuary of compulsory blood initiation of all who would enter the Ibhri clan relationships from without, and finally making it the sanctuary of the consummation of the conquest of Kena'an, where the leader Iehoshu' formally repeats the ceremony of Covenant between the people and Iahweh, and where the people begin life as a settled nation. Shekhem is surely the Elohist's chief Sanctuary. We shall find that the Deuteronomist simply accepts it as his one central Sanctuary. Its geographical position is very central: it lies on the backbone or watershed between Iarden and the Great Sea, and it is nearly in the middle of that backbone's length, counting from Dan to Be'er-Shebha.¹ It is indeed central.

(ii.) The Elohist has many sanctuaries: but besides this he describes without hesitation the erection of new ones wherever there comes a Theophany. This is in exact accordance with the second command in the second of his Decalogues, *i.e.* in Exod. xx. 24, given in § 45 above, p. 375.

(iii.) Nevertheless there seems to be always the one Sanctuary that is more important than others. Possibly this was so distinguished, because it contained the Iahweh-Casket which held the record of the Covenant made at Chorebh, and probably also the stone tablets with the sacred markings. These insignia had to be kept in a tent during the nomadic times; and this tent was then called "The Tent of Trysting." Even after the final settlement in Kena'an they

¹ *Vide* G. A. Smith, *Hist. Geog. Holy Land*, pp. 119 ff. and 332 ff.

rested in a tent ; perhaps it was the same one, but now stationary at Shiloh. Both places that are given by G. A. Smith¹ as "Shiloh" are fairly near to Shekhem, lying at a somewhat lower altitude within the same small area. Thus E has in a sense a Central Sanctuary. He has the germ of the idea ; and the sanctuary that he names as very important is the very place which the Deuteronomist indicates for the one only sanctuary.

(c.) A further illustration of E's faith in formal worship and observance is seen in his carefulness to describe what he holds to have been the origin of *Tithes*. This he gives with the account of the theophany received by the wandering Ia'aqobh at Beth-El. § 9, p. 330.

(d.) The Elohist does not lack priestly personages. He does not, indeed, make much of the Lewim as a priestly tribe. The facts are these: E makes Mosheh a Lewi ; his brother and assistant, Aharon, was ministrant at the Ox-worship Festival at the foot of Chorebh, when Mosheh was supposed to be lost ; and Miriam, the sister of these brothers, was a prophetess, or inspired woman. Miriam and Aharon counted themselves quite as worthy to receive divine communications as Mosheh was, but found themselves mistaken. When Aharon died, his "office" was passed on to his son El-Azar, and the office was priestly. Sacrificial acts were performed, however, by other men or "young men." A body of priests carrying the Iahweh-Casket also work wonders at the Invasion ; first by clearing a way through the Iarden, when they step into the waters, and then by destroying Iericho when they march round its walls blowing trumpets. We read that a certain Ephraimite appointed his own son as priest ; he was glad, however, to set a Lewi man as senior priest over this son. This Lewi left the Ephraimite, rather dishonourably indeed, in order to become priest of the Danim at their sanctuary

¹ *Hist. Geog. Holy Land*, Map. 5, p. 321.

in the far north. We do not know whether Shemu-El and Eli and his sons were Lewim: they were priests and judges at Shiloh. A Sanctuary at Nobh has a family of priests, all or nearly all of whom Sha'ul kills. Thus Lewi is known by E as a priestly clan, but is not the exclusively priestly family; nor are the Lewim set much to the front by E. He has, however, no lack of priestly personages, of one family or another.

(*e.*) All the more striking is the Elohist's claim, as he utters it by the voice of Shemu-El, that even the king must give unquestioning and even ascetic obedience to all the commands of the Seer-priest, because that person is the speaker for Elohim; and no offering of religious feasts for the Deity to share is so pleasing to Him as submission to his ever new revelations given by the Seer-priest. It is the sin of such disobedience that undoes Sha'ul and his dynasty, although these have received their rank and power by express revelation from the Elohim.

6. There is another feature distinctly peculiar to the Elohist, one which is closely allied to sacerdotalism and to belief in the supreme authority of a class, although it is a mark of some advance in the course of thought. E makes Mosheh a mediator between Elohim and the people, and this in a higher sense than that of the seer-priest's mediation and communication of regulations. Mosheh mediates to produce the Fear of Iahweh. We read that when the people saw the wonder of Iahweh's overthrow of the Egyptian host in the Reedy Sea, then—

“It came to pass they reverence Iahweh,
And they put faith in Iahweh and in Mosheh His slave.”

The great deliverance and the wonder that worked it, the Wondrous Rod and the Mosheh who wielded it, taught them to trust Elohim, to expect good from Him, and to trust this Deliverer, who was emphatically Elohim's man among them.

Certainly the Elohist's strivings after light, and knowledge of God and His ways, afford us a fine idea of the rise of this writer, or rather of the school he represents and of the whole people, to higher planes of life. And may we not say that the direction of this rise was towards a faith in God's love of the world, a love so great that He comes to dwell among men, and in them.

III.

It is well to consider briefly what sort of a man or school our document comes from by examining his character as it is to be seen in his style of writing.

We cannot enumerate here all the many details of the Elohist's language. We may note, however, how formal the style of the document is. Holzinger's treatise¹ provides a remarkably rich and almost encyclopædic store of observations on E's Hebrew, its vocabulary, its syntactical methods and its style. Here it suffices to point out the following characteristics.

The Elohist uses words peculiar to himself, and fails to use many which are characteristic of J or D or P. Recall his use of Elohim and avoidance of the name of Iahweh up till the time of Exodus. Here, indeed, he is followed by P. But he is again unlike P, for he calls the Decalogue-mountain "Chorebh," while P follows J and calls it "Sinai." E prefers to say Ia'aqobh rather than Isra-El. He says that one Ithro or Iether, and not Chobabh, was Mosheh's father-in-law. These variations are only the chief examples of many. It is he who mentions the coin "Qesitah." He has a good deal of Egyptian lore, but it is evidently the fruit of investigation and does not imply early date. The peculiarities of the Elohist or Elohist are those of a studious school. That is to

¹ *Einleitung in den Hexateuch*, p. 173 ff.

say, there had arisen a set of men deliberately given to study and especially to reflection on religious matters. They thought out a simple but fairly definite theory of their national religion, and then worked out a picture of the past to accord with that doctrine. They set aside the Iahwist's story and substituted their own, because holding that doctrine or theory of life and story, they believed the past must have proceeded according to it. For the elaboration of their system of doctrine and history they also gathered a great deal of learned information, all of course tinged by their doctrinal and historical prepossessions.

The formal style of the Elohist writers is well illustrated by certain constantly-recurring phrases, such as, "And it came to pass after these things," or "And it came to pass at that time," or by their way of introducing a theophany or a conversation thus, "And it came to pass that Elohim calls to Abh-Raham, saying, 'Abh-Raham! Abh-Raham!' And he says, 'Here am I.'" The Iahwist had very little of this formalism. He was a man of more genius; he is even masterly in vivid description, and often genuinely poetic. He stands much above such men as the Elohists; probably he lived earlier, and wrote without that hampering of formal style that arose with the school of theologians and professional writers.

Another mark of the scholastic character of the Elohist is the multiplication of details with which he fills out his narratives. J finds in his fewer details quite enough wherewith to furnish a far more picturesque tale. Compare the two accounts of Içchaq's desire for a feast and the two feasts provided by his sons. In E Içchaq gives various reasons why he should feast. Then Ribhqah gives fully detailed directions to Ia'aqobh, and she makes very elaborate arrangements for her trick. The patriarch goes through a somewhat minute examination of the deceiver. Then follows the scene with Esau, fully described, and ending with a second complete

blessing. Each blessing has a clear theory of the future political relation of the brothers. Finally, a careful plan is laid by Esau for the assassination of Ia'aqobh. Simpler but more vivid is the Iahwist's tale. The blind old man asks for a dish of game, and desires to bless his first-born ere he dies. Ribhqah quickly devises a disguise for her younger and better-loved lad; they two cook venison ere Esau can find any. The old man eats, delights in the giver, and in the fragrance of his festal robes, stolen from Esau's wardrobe. He chants his benediction, and then he soon trembles as Esau comes and reveals the deceit. Yet the blind patriarch is none the less a seer, and firm in adhering to the oracle he has uttered. So a blood-feud arises between the two sons.

Such characteristic difference might be pointed out in pair after pair of the stories. The Elohist is very formal: the age of reflection and formal record had begun when he wrote.

There are many other more minute and fine lines of characterisation which may be left here undescribed. For example, the Elohist's use of lyrics, and his frequent quotation of these, is a delicate topic worthy of close examination. Both J and E quote such, but perhaps with this difference, that J sings his own lyrics, while E has learned a wealth of other singers' lines which he can use for illustration. But the matter is too delicate for brief discussion, and must be laid aside here.

Certainly this Elohist or Elohistie school was quite as godly and devout as any other writers of Hebrew literature. We do not need to distinguish between God's guidance of them and their thinking as *mere* men. Such distinction would only dishonour Him who alone gives to men their thoughts, and gives to them therein their genuine individuality. It is in the genuinely human individuality of the Elohist, as it is to be seen in his characteristic "invention" of ideas, that the finger of God manifestly leads him. And just

such individuality is the sign that the Great Spirit of God dwells in a man. This is the real wonder of God in those men, working in each individual a conception that is perfectly in accordance with the age wherein the individual lived. A theory of God, as absent from this thinking power and product, is really blindness towards the hand of God.

The progress of thought among the Hebrews up to the Iahwist's level, and then on from that to the level of the Elohist, is a revelation. It is a revelation of God's love for men.

EPILOGUE.

LET us sum up briefly the results of all these studies as they bear on the Deuteronomic Reformation.

1. We have read the Iahwistic popular epic of Isra-El's story. This must have been written about 900 B.C.; for it brings the story down to Dawidh's reign, say 1000 B.C. It pays almost no regard to Jerusalem or Zion: that capital and sanctuary cannot have attained to the importance they had in Isaiah's day, 750 B.C. The Iahwists knew Isra-El as one kingdom, with Ephraim as its chief sub-division; but Iehudhah was also important. The religious character of the Iahwists and their age has two notable features. One is the simple satisfaction with religion as it then existed. This Religion was a tribal fellowship whose chief sharer was the tribal Deity Iahweh: and this fellowship was realised by means of seasons of feasting and gladness at seven famous sanctuaries, several of these being near Shechem. The other notable feature is a dawning sense of the existence of sin—real, inexplicable sin. But the moral level of the Iahwists was not high, and a Decalogue which they had was ceremonial and not moral.

2. In the former volume of the present series¹ we described the rise and work of four preachers of a high moral order, Amos, Hosea, Isaiah, and Micah. The estimate given of them in that volume, and of the meaning of their rise, may be regarded as still valid; no other work in English has handled the subject. The main facts in the story of those four preachers are their noble exaltation of Iahweh as the *Good* Deity, and their high views of what *Goodness* is. But they thought little of ceremonies, and never appeal to any code of law, certainly not to any moral Decalogue, as authoritative. They all condemn the customary worships: Amos especially denounces sanctuaries, and Hosea their multiplication. Hosea seems to have special regard for Shechem; and Isaiah for Zion.

3. The latter part of the present volume describes the Elohistes with their traditions of the past, which vary so widely from those of the Iahwists. They must have lived before the fall of Samaria in 720 B.C., for they exalt Shechem. Since they seek to weld the moral reproof of the prophets into a formal system of doctrine and rules, with theories of God and revelation, and an ethical Decalogue and the Moab Code, therefore they must have worked somewhat later than those four prophets, *i.e.* about 730 to 720 B.C. The unfortunate disappearance of the close of their long story or exhortation may be due to their exaltation of Shechem, which the Jews of later days would dislike.

4. In the early part of this volume we studied the widespread religious and literary movements of 700 to 650 B.C. Then we listened to the oracles of Nahum and Zephaniah, their fears of a terrible catastrophe and their pleadings for Reform.

5. We hope in a future volume to describe the Document

¹ *Old Testament Theology*: "History of Hebrew Religion in 800 to 700 B.C." A. & C. Black, London, 1891.

found in 622 B.C., and used by King Josiah as the Charter of his Reformation. It was written, we hope to show, as an emendation of the Elohist's Moab Code, with the hope of erecting Shechem into the sole sanctuary and centre of all government. It was used to make of Zion such a Centre and Sanctuary. We shall examine this Charter of the Reformation, and the course of the movement, and then study Jeremiah, its child and stern judge.

ERRATA.

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"	65, "	Jahweh	"	Iahweh.
"	90, "	ver.	"	chap. v.
"	96 f., "	Hagar, and 16	"	Haghar, and 1b.
"	108, "	Kanaani's	"	Kena'anis.
"	113, "	Phichol	"	Phikhol.
"	120, "	36	"	3b.
"	123, "	216	"	21b.
"	130, delete xxxviii. 13.			
"	132, for	Adullamite	"	Adhullami.
"	158, "	Yeor	"	Ie'or.
"	165, "	13 (first time)	"	1-7.
"	166, "	x.	"	ix.
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"	181, "	xxxii. 1.	"	xxxiii. 1.
"	" 200, "	Abraham and Abhraham	"	Abh-Raham.
"	184, 401, "	chest	"	casket.
"	194, "	xxiv. 22	"	xxiii. 22.
"	204, "	Menasseh	"	Menashsheh.
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"	" "	Gerizim	"	Gerizzim.
"	400, "	iv. 16	"	iv. 1b.
"	" "	ark	"	casket.
"	" "	16	"	1b.
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* * In the following Index the added "J" or "E," or other convenient indications, tell whether the words thus marked are respectively characteristic of the Iahwistic or the Elohistie vocabulary and usage.

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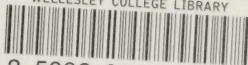
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